

[5.]

THE
Roman Wonder.
BEING
TRUTH CONFEST
BY
PAPISTS.

WHEREIN

The CLERGY of the CHURCH of ENGLAND in their
Charge of Heretical and Damnable Doctrines
upon the JESUITS are fully and fairly
JUSTIFIED.

First, By the suffrage and consent of the *Romish* Arch-bishops, Bishops, and eminent Doctors and Divines of *FRANCE*.
Secondly, By the Verdict of the Lords Cardinals Inquisitors at *Rome*.
Thirdly, By the Decretal Sentence of this present Pope *Innocent* the XI.
made the *Second* of *March* last was a Twelvemonth, 1679.

Written Originally in *Latine* and *French*, and now Translated into
English; for the satisfactory Information of all *Papists* in *England*,
and the unanswerable Vindication of the Church of *England*.

*Now as Jannes, and Jambres withstood Moses, so do these also resist the Truth:
Men of corrupt minds, reprobate concerning the Faith. But they shall proceed
no further: for their folly shall be manifest unto all men, as theirs also was.
2 Tim. 3. v. 8, 9.*

L O N D O N,

Printed for *Walter Kettilby*, at the *Bishop's Head* in
St. P A U L's Church-Yard, MDCLXXX.

Roman Wonder

THE RIGHT CONFESSION

PAPISTS

WHEREIN

The Cause of the Church of England is shown
to be of the same nature and quality as that
of the Papists and their followers.

By the Rev. John H. ...
of the Church of England.

LONDON: ...
17...

Printed by ...
at the ...

By the ...
of the ...

THE
BOOK
TO THE
READERS.

SIRS,

B*T way of Assurance that I tell Ye no lye either Directly or Indirectly, I do heartily Profess by all the Holiness which is in the Outside and Inside of a Pope, That I am all over from Head to Foot a Papist, Except Title and Preface which speaks Protestant.*

And I hope I may find the kinder Reception for this free Confession, because all Good and Ingenuous men love plain speaking and honest dealing.

And perhaps Men of all Perswasions would be better humoured one to another than generally they are, did they but throw off their Vizors and Properties, and lay aside Mental Reserves and Equivocations.

I do therefore most freely confess, that my Original Writers and Composers, and also my Translator are of the Church of Rome, but of such weak and squeamish stomachs, as that they cannot digest the Heretical Doctrines and Damnable Pernicious Practices of the Jesuits, those Pests and Incendiaries of all Christendome.

And therefore out of an honest principle and love to Truth, and their own, and others Souls, they have sent me into the World as a Caution and Advice to all sorts of People never to receive and entertain a Jesuit as their Guide and Conduct in any matters, but especially in Religion.

And because the Papists in England are generally seasoned with an Opinion and Belief that whatever Protestants speak and write against Jesuits (though never so true) is but forgery and lies minted in spight and prejudice.

Therefore in Vindication of Protestants, I now appear to You Papists, with the Names of your Jesuitical Authors, and produce their own celebrated Writers: Besides these you have the Romish Clergie of France, who upon exact and deliberate consideration and enquiry, do avouch, testifie and declare to all Christendome that these LXV. Propositions are the very True and Undeniable Doctrines of the Jesuits.

This again is confirmed by the Arch-bishops and Bishops of France, and no less approved by the Lords Cardinals Inquisitors at Rome.

And

And as if the Devil owed the Jesuits a spight; this very present Pope Innocent the XI. is brought in to condemn these Propositions as the Doctrines of none in the Church of Rome, but those famous or rather Infamous Casuists call'd the Jesuits.

And now if any Jesuit in England shall have the face or Impudence to say these LXV. Propositions are not their Doctrines: Why then did not all the Jesuits at Rome deny them to be theirs before the Cardinals? Why did not they disown and declare against them to the Pope Himself, before He condemned them.

And if the Lay-Papists in England would not heretofore believe, that what the Protestants said and wrote against Jesuits was True, they are now bound under the Pain of Excommunication, and in holy Obedience to believe it.

And he can be no Good Papist that shall doubt or dispute these LXV. Propositions to be the Jesuits Doctrines; since they are condemned as such, by the Pope's Authority, with the Mark of his Seal, and Printed even in the City of Rome.

If you will not believe Protestants, you are bound to believe your own Church, and especially when the Head of it, the Pope, commands it.

THE

THE JESUITS MORALS Condemned.

The Decree of Pope INNOCENT the Eleventh, bearing date Thursday the Second of March, 1679.

IN the General Congregation of the Holy and Universal Inquisition of Rome, held in the Apostolical Palace of the *Vatican*, in presence of our Holy Father *Innocent* the Eleventh, by the Divine Providence, Pope; as also of the most Eminent and Reverend Lords the Cardinals of H. R. C. specially deputed by the holy Apostolical See to be General Inquisitors against Heresie, in the whole Christian Common-wealth.

Our Holy Father Pope *Innocent* the Eleventh aforesaid diligently applying himself, to procure the Salvation of the Flock committed to his Charge by God himself; and desirous to continue and prosecute that wholesome work (of distinguishing the poisonous food of evil doctrines from those which are sound and orthodox) begun by his Predecessor of happy memory *Alexander* the Seventh, hath caused to be examined by many Divines, a great number of Propositions; some of which were gathered out of divers Books, Theses, or other Writings; others lately invented; all which he afterwards left to the Judgment of the most Eminent and Reverend Lords the Cardinals, General Inquisitors against Heretical corruption. Which Propositions having been often diligently and exactly discuss'd, and his Holiness having heard the sense of the aforesaid the most eminent Cardinals and other Divines; the same holy Father after a mature consideration of the matter, hath at present ordained and decreed, that these following Propositions, and every one of them taken as they lye; ought to be condemned and forbidden, at the least as scandalous, and dangerous to be practised; and doth by these presents condemn and forbid them as such. Nevertheless, it is not his Holiness his intent or meaning, that this Decree be so understood; as that he doth in any wise approve of their other Propositions, not expressed in the said Decree; or which are already, or shall hereafter be exhibited to his Holiness, in what manner, or from what part soever. It is not unlawful to wave the more safe, and to follow a probable Opinion concerning the validity of a Sacrament, in administering Sacraments; unless the Law or some convention or danger of incurring great damage hinder it; so that a meer probable Opinion is not to be used in conferring Baptism or Orders.

2. I probably think, that a Judge may give Sentence according to a less probable opinion.
3. Generally we act prudently, whensoever we rely in what we do, either upon intrinſical or extrinſical probability; how weak ſoever it be: if we do but keep within the compaſs of probability.
4. An Infidel ſhall be excuſed for his want of Faith, though a leſs probable opinion be the whole reaſon why he refuſes to believe.
5. We dare not condemn him of mortal ſin, who ſhould but once in his whole life endeavour an act of the love of God.
6. It is probable, that the precept of loving God doth not of it ſelf oblige us in rigour every fifth year.
7. It obliges only then, when we are obliged to be juſtified, and have no other way left to obtain our Juſtification.
8. To eat and drink ones fill for meer pleaſure is no ſin, ſo that it hurt not health; becauſe natural appetite may lawfully enjoy its own acts.
9. The act of marriage done for pleaſure only, is free from all fault; and even venial defect.
10. We are not obliged to love our neighbour with an inward formal act.
11. We may fulfil the commandment of loving our neighbour with meer outward acts.
12. It is hard to find that Lay-people, even Kings, have any thing ſuperfluous to their condition; ſo that ſcarce any body is bound to give alms; in as much as they are only bound to give it, out of what they have ſuperfluous to the ſtate they are in.
13. One may (obſerving due moderation) repine at any Man's life, and rejoyce at his natural death; yea, even deſire and pray for it, with an inſeſſual longing, without mortal ſin; ſo that it be not done out of a grudge againſt his perſon; but only in hope of ſome temporal benefit.
14. It is lawful to deſire the death of ones Father with an abſolute expreſs deſire, not as it is an evil to him; but as a benefit to him that deſires it, to wit; becauſe by that means he ſhall be poſſeſſed of a good eſtate.
15. A Son that kills his Father in his drunkenneſs, may lawfully rejoyce at his parricide when he is ſober; becauſe of the rich inheritance that falls to him thereupon.
16. There ſeems to be no ſpecial precept, by vertue of which one is obliged to have faith.
17. It is ſufficient that we exerciſe an act of faith once in our whole life.
18. I counſel him that is queſtioned by publick authority concerning his faith, freely to confeſs it, to the glory of God and his faith; yet if he confeſs it not, I condemn not his ſilence as in it ſelf ſinful.
19. The will cannot effect, that the aſſent we give to things of faith be ſtronger than the nature of the reaſons which move us to that aſſent, deſerves.
20. Therefore one may prudently reject the ſupernatural aſſent, which one hath already given.
21. A ſupernatural aſſent to faith, ſufficient to ſalvation, may conſiſt with a meer probable knowledge of divine revelation; yea even with an actual fear that God revealed not what we believe.
22. There is nothing but the belief of one God ſeems to be neceſſary, as a means to ſalvation; but an expreſs belief that he is our rewarder is not neceſſary.
23. Faith taken in a large ſence, ſuch as is bred by the obſervation of God's Creatures, or ſprings from ſuch like other motive, ſufficeth to Juſtification.
24. To

24. To call God to witness in a light lye is not an irreverence so great, for which he either will, or can damn a Man.

25. When there is cause for it, one may swear, without intending to bind ones self by swearing; whether it be in a light or important matter.

26. He that being alone, or in company, or being questioned by others, or of his own accord, or for recreation sake, or for any other reason whatsoever, swears that he hath not done that which he hath really done (so that he understand it in his own mind of some other thing which he hath not done, or of some other place or manner than that he did it in, or of any other truth which he pleases mentally to add to it) in so doing he neither lies, nor is perjured.

27. There is just cause to use these equivocations, as often as it is either necessary or profitable to preserve our health, honour, or estate: or in order to any vertuous action; whensoever the concealing of the truth may be thought expedient and desirable.

28. He that is promoted to a publick Command or Office, by recommendations or gifts; may by the vertue of a mental reserve, take the oath accustomed to be required of such by the King's order; without any regard had to the intention of him that requires it: because he is not bound to confess a hidden Crime.

29. A great fear upon us, is a just cause to use dissimulation, in the administration of the Sacraments.

30. A person of repute may lawfully kill him that assaults him with reproaches, if he cannot otherwise avoid the disgrace: as also he may be lawfully kill'd, that gives a box on the ear, or a stroke with a stick; though he flie immediately after he hath done it.

31. Regularly one may kill a Thief to save five shillings.

32. One may lawfully kill, not only to defend those things which we actually possess; but also in defence of those things to which we begin to have a right, and which we hope to possess for the future.

33. It is lawful for an Heir, and him to whom a Legacy is left, to defend themselves by the same means, against him who hinders the one to take possession of his Inheritance; or the other of his Legacy: as also it is lawful for him to do, who hath right to a Chair or a Prebendry, in his defence against him that unjustly hinders His possession.

34. It is lawful for a single Woman to procure abortment, before the fruit take life; lest being discovered, she incur the danger of death or disgrace.

35. It seems probable, that a Child hath no rational Soul as long as it is in the Mothers womb; and that it begins to have this Soul, only when it is brought forth: and consequently we must say, that Manslaughter is not committed in any abortment.

36. It is permitted to steal, not only in extream necessity; but even in any great need.

37. Domestick servants, Men and Women may steal privately from their Masters, to recompence their pains; when they think them greater than their wages.

38. One is not obliged under mortal sin, to restore what he hath stoll by many little thefts; how great soever the total sum be.

39. He that moves and induces one to do a third person great prejudice, is not bound to make restitution for the damage he hath so caused him.

40. The Contract of *Mohatra* is lawful even with the same person; even with an expresse compact of selling back again made beforehand, for the intent of a profit.

41. Seeing

41. Seeing that ready money is more precious than money that is but hoped for; and being that there is no body that doth not more esteem present money, than money to come; for these reasons a Creditor may exact something of the Borrower besides the principal, without any guilt of Usury.

42. It is not Usury to exact something besides the principal, as due in good-will and gratitude; but only when it is exacted as due by Justice.

43. It is but a venial sin to impose false Crimes, to ruine the great credit of Him that speaks ill of us.

44. It is probable that it is not a mortal sin to slander a Man falsely, in defence of ones honour and innocency; and if this doctrine be not probable, there will be scarce any found in all Divinity.

45. It is not simony to give a temporal benefit for a spiritual, if the temporal be not given as its price; but only as a motive of bestowing or doing that which is spiritual; as also if the temporal be done or given as a grateful requital of the spiritual, or the spiritual of the temporal.

46. Which is also true, though one look upon the temporal as the principal motive of bestowing the spiritual; yea though it be the very end why the spiritual is given; and in such manner, that one esteem the temporal more than the spiritual.

47. When the Council of *Trent* saith, that those are necessary to other Mens sins, and sin mortally, who do not choose to Ecclesiastical Offices and Dignities those who they judge most worthy, and best able to serve the Church; the Council by these words [most worthy] seems not to have intended any more, than that they choose those that are worthy, taking the comparative for the positive; or secondly, by an impropriety of speech, it puts most worthy to exclude those that are unworthy; but not those that are barely worthy; or thirdly, the Councils words are to be understood as they stand, only in case of many Competitors.

48. It seems to be so clear, that fornication of it self includes no malignity; (being it is not evil, but only because it is forbidden) that the contrary seems altogether unreasonable.

49. Pollution is not forbid by the Law of Nature; wherefore if God had not forbid it, it would often be a good action: and sometimes obliging to be done under mortal sin.

50. To have to do with another Man's Wife is no adultery, if her Husband give consent: therefore such an one confesseth sufficiently, in saying he hath committed fornication.

51. A servant that lets his Master tread upon his shoulders to help him up to a Window, knowing that it is to deflower a Virgin; and who does him frequent service in this kind, in carrying a Ladder, opening the Gates, or in contributing any other assistance to the same purpose; sins not mortally; if he doth it for fear of any notable prejudice; for example, lest his Master use him ill, or look a-squint at him, or put him away.

52. The commandment of keeping the Holy-days obliges not under mortal sin, letting by scandal and contempt.

53. He satisfies the Churches commandment to hear Mass, that hears two halves, or four quarters of it, said all at the same time by several Priests.

54. He that cannot read his Matins and Lauds, but can very well read the other hours, is obliged to nothing; because the greater part draws the lesser after it.

55. One may satisfy the precept of communicating once a year by a sacrilegious Communion.

56. Frequent Confession and Communion (even in those who live like Heathens) is a mark of predestination.

57. It is probable, that Attrition which is meerly natural, may suffice; so it be decent.

58. We are not bound to confess the habitualness of any sin, though our Confessor question us about it.

59. It is lawful to absolve sacramentally those that have but Confessed half of their sins, when there is a great Concourse of Penitents; as upon a great Holy-day, or days of Indulgence.

60. Absolution is neither to be denied, nor deferred to a Penitent that hath an habitual custome of sinning against the Law of God, or Nature, or of the Church; although there appear no hope of amendment: so that he say from the teeth outward, that he is sorry and hath a purpose to mend.

61. One may sometimes absolve him that lives in the next occasion of sin, which he will not relinquish when it is in his power; yea even when he seeks for and engageth himself unto it directly, and on purpose.

62. One is not bound to flee the next occasion of sinning, if there happen any profitable, or honest cause to the contrary.

63. It is lawful to seek for directly the next occasion of sinning, for our own or our neighbours spiritual or temporal good.

64. A man is capable of absolution, how ignorant soever he be of the mysteries of faith; even though he through a guilty negligence know nothing of the mystery of the blessed Trinity; nor of the Incarnation of our Lord Jesus Christ.


65. It is sufficient to have once had a belief of those mysteries.


Whosoever (of what condition, state or dignity soever he be) shall maintain or publish the forementioned Propositions, or any of them, either together or singly; or shall any otherwise treat of them, in preaching, or dispute, publickly or privately, than to refute them; let him *ipso facto* incur the excommunication of sentence given: from which he cannot (except in the article of death) be absolved by any other person, (of what dignity soever he be) than by the Bishop of Rome which shall then be.

Moreover, his Holiness doth most strictly forbid all faithful Christians, of what condition, dignity or state soever they be; even persons deserving a most special and peculiar deference; In vertue of holy obedience, and under the Threat of God's dreadful Judgment, to put in practice all or any particular of the aforesaid opinions.

Lastly, to the end to prevent envious contentions amongst Doctors, Schoolmen, and all others whatsoever; and to preserve peace and charity: the same holy Father commands them in vertue of holy obedience; that as well in their printed Books and Manuscripts, as in their Theses, Disputes, and Preachings, they forbear to censure or stigmatize those Propositions, which are as yet controverted amongst Catholicks; until his Holiness have re-examined, and given his judgment of them.

Francis Richard Notary of the Holy
Roman and Universal Inquisition.

Place  of the Seal.

The aforesaid Decree was published, and fixed upon the Gates of the Church of the Prince of the Apostles, and of the Apostolical Chancery, and in the *Campo Flora*, and in the other usual and accustomed places of the City; the second Indiction, and on the *Fourth Day of March*, in the Year of the
 Nativity

Nativity of our Lord *Jesus Christ*, One thousand six hundred seventy nine: and in the third year of the Papacy of our most holy Father in Christ, *Innocent the Eleventh* by divine providence *Pope*, by me *Francis Perin* Curator to our said holy Father, and the Inquisition.

At Rome from the Press of the most Reverend
Apostolick Chamber, 1679.

A TABLE of the JESUITS BOOKS, and their other Writings; wherein these Sixty-five Maximes of their Morals condemned by our Holy Father Pope Innocent the Eleventh are to be found: with an Account of such Writers as had before-hand either requested, or pronounced their Condemnation.

1. **T**HE first Maxime or Proposition was defended at *Antwerp*, by Father *Mailloz* a Jesuit in his publick Theses, in the year 1673. in his 15th. Conclusion: as to his Condemners, see the Apologetical Letter addressed to our Holy Father Pope *Innocent the Eleventh*, by Father *Macarez*, *Haverman's* Canon of the order of *Premonstrants*, &c. chap. 4. number 99. pag. 176.
2. The second Proposition is found in *Castro Palao*, tr. 1. disp. 2. punct. 10. numb. 7. *Escobar Theolog. mor. tom. 1. lib. 2. sect. 2. chap. 6. probl. 14. p. 42.* as also in *Salas, Sanctius, Diana*, &c. for its Condemners, see the abstract of many Propositions collected out of the new Casuists, printed in pursuit of the advice of the Curates of *Paris*, &c. anno 1677. pag. 87. propos. 8.
3. The third Proposition is found in *Escobar, Emanuel Sa, Filiucius*, tr. 21. chap. 4. n. 128. *Sanchez oper mor. lib. 1. cap. 9. n. 6.* and is held by all their new Disciples: for its Condemners, see the Principles and Consequences of probability expounded by *Caramuel*, printed in the abstract of Propositions presented to the Assembly of the Clergy the 24th. Novem. 1656. pag. 71. and 72.
4. The fourth Proposition is in *Sanchez, Sanctius, Diana*, alledged by *Escobar* in his *Theolog. mor. p. 39.* Condemned in the abstract of many Propositions collected from the new Casuists, &c. pag. 93. propos. 42.
5. The fifth Proposition is in *Sanchez* quoted by *Escobar*, and *Anthony Sirmond*, &c. Condemned in the mystery of Jesuitism, *Letter 10. p. 6. and 7.* but it was defended of late in express terms by the Fathers Minors at *Antwerp* in their Theses, anno 1674. Condemned in the Apologetical Letter of Father *Havermans*, chap. 4. n. 89. pag. 158. See also *Amadeus Guimenius* in his Treatise of Charity, propos. 1. n. 1. p. 66.
6. The sixth Proposition is in *Filiucius* related by *Escobar*: Refuted in the mystery of Jesuitism, *lett. 10. p. 7. &c.*
7. The seventh Proposition is in *Hurtado and Vasquez*, quoted by *Diana*, p. 5. tr. 13. And in *Anthony Sirmond* in his defence of Vertue, tr. 2. sect. chap. 2. and 3. Refuted in the mystery of Jesuitism, *lett. 10. pag. 6. and 7.* and in the Abstract of some of the most dangerous moral propositions, printed anno 1646. artic. 38. p. 19.
8. The eighth Proposition is in *Escobar*, tr. 2. exam. 2. n. 102. who took it from *Sanchez*: Refuted in the mystery of Jesuitism, *lett. 9. p. 5.* it was also

also defended by the Author of the Apology for the Casuists, p. 135. and his Abettors; set the Censure of this Apology drawn up by the Vicars General of the Archbishop of Paris, anno 1658. p. 17. and the Censure of the Synod of Sens the same year; Refuted also by the Censure of many Propositions set forth by the Bishop of Namur, in his Synod held an. 1659. art. 3. Refuted also by Father *Havermans* in his Apologetical Letter, ch. 4. n. 79. p. 143, 144.

9. The ninth Proposition is maintained by *John Sanctius*, Basil of Lyons, and other Jesuits related by *Diana*, 3. part. tr. 4. resolut. 216. as also by *Escobar* in express terms in his practice of the Society, tr. 7. exam. 9. of Marriage, prop. 6. n. 2.

10, 11. The tenth and eleventh Propositions were taught of late in the publick Conclusions defended at *Lovane* by Father *Giles Estrix* Divinity Reader of the Society, the 30th. of June, 1670. and since that in other publick Conclusions of the Professors of Divinity of that Society; and by some of the Minor Friars (drawn in by the Jesuits, as we shall see in our Advertisement) in their Theses at *Antwerp*, ann. 1674. and at *Lovane*, ann. 1675. Refuted by Father *Havermans* Apol. lett. chap. 4. n. 90. p. 160.

12. The twelfth Proposition is in *Vasquez* in his Treatise of Alms, ch. 1. n. 27. ch. 4. n. 14. embraced also by *Diana* and *Busenhaus* in his case of Conscience, l. 2. tra. 3. ch. 2. dub. 3. Refuted in mystery of Jesuitism, lett. 6. pag. 1. and lett. 12. p. 2. & 3. as also by the censure of twenty-six Propositions, set out by the *Lovane* Doctors, May the 4th. 1657. at the instance of the Bishop of *Gant*, Proposition 20th. and by Father *Havermans* Apol. lett. ch. 4. n. 91. p. 174.

13, 14, & 15. The thirteenth, fourteenth and fifteenth Propositions are maintained by *Escobar*, tr. 5. exam. 5. n. 145. *Hurtado de Mendoza* in his Book of Hope and Charity, vol. 2. diss. 15. sect. 4. parag. 48. and taught by *Gaspard Hurtado*, (related by *Diana*) part. 5. tr. 14. resol. 99. and by *Benacina* upon the first Commandment, diss. 3. quest. 4. n. 7. as also taught chiefly by *Castro Palao*, and *John Sanctius*, quoted by *Amalant Gumenius*, in his Treatise of sin, propof. 3. n. 3. Refuted by the mystery of Jesuitism, lett. 7. p. 2. & 3. and the Archbishop of *Paris* his Vicars Generals censure of the Apology for the Casuists, pag. 11.

16. The sixteenth Proposition, and all the rest following until the 23d. were taught by the Jesuit, Father *Giles Estrix* Professor of Divinity in their Colledge at *Lovane* in his Theses, and in his Book call'd *Diatriba seu manu-ductio ad fidem divinam*: and some of them in his Book *de fide late dicta*. Refuted by the censures of his Books given at *Rome*; as also in Father *Havermans* Apol. letter, chap. 4.

18. The eighteenth Proposition is in express terms in the Friars Minors Theses, defended by them at *Antwerp*, anno 1674. Refuted by Canon *Havermans* Apolog. lett. ch. 4. p. 148, 149.

20. The twentieth Proposition the Jesuits (with the promise of an Abby) drew the said Friars to defend, in their Theses at *Antwerp* the same year: it is also taught by Father *Estrix* in his *Diatriba*; and is suitable to the doctrine of *Sanctius*, and *Castro Palao* rehearsed by *Bossus* in his cases of Conscience, part. 1. tit. 1. parag. 25. n. 436. Refuted by Father *Havermans* Apolog. lett. ch. 4. p. 149, 150, 151, 152.

21. The twenty-first Proposition was taught as the last.

24. The twenty-fourth Proposition, see it refuted in them, by the censure of the faculty of *Lovane*, passed at the request of the Archbishop of *Milun*, the 30th. of March, and 26. of April, 1673.

25. It followeth from *Eſcobar's Principles*, *Theol. mor. tom. 1. lib. 1. ſect. 11. cap. 7. probl. 24. pag. 132.* who cites *Sanchez* in his Treatiſe of marriage, *lib. 4. diſp. 16. n. 1.* Refuted in the extract of many dangerous Propoſitions, printed *anno 1656. pag. 9.* and myſtery of Jeſuitiſm, *lett. 9. p. 6.*

26. The twenty-fixth Propoſition was refuted by the censure of the Biſhop of *Namur*, paſſ'd in his Synod, *anno 1659. art. 10.* and in the myſtery of Jeſuitiſm, *lett. 9. pag. 5.* which cites *Sanchez* teaching it, *op. moral. part. 2. lib. 3. chap. 6. n. 13.*

27. The twenty-feventh Propoſition is expreſſly taught by *Sanchez* in the ſame place, *Fillucius* is of the ſame opinion, *ir. 25. chap. 11. n. 331.* becauſe ſaith he, it is the Intention which rules the quality of an action.

28. The twenty-eighth Propoſition concerning this, ſee the censure of the ſacred faculty of *Lovane*, paſſ'd at the request of *Anthony Triſt* Biſhop of *Gant*, the 4th. of *May 1657. art. 19.* In which this Propoſition is condemned.

29. The twenty-ninth Propoſition is taught by *Eſcobar*, after *John Sanctius* and *Diana*; condemned by the laſt mentioned faculty, and the extract of dangerous Propoſitions, printed *anno 1656. pag. 8. art. 23.*

30. The thirtieth Propoſition is taught by *Azorius*, *Inſtit. moral. part. 3. lib. 2. p. 105.* as alſo by *Fillucius*, *Leſſius*, *Eſcobar*, *Hereau*, *Hurtada*, *Mendoza*, *Becan*, and in their Apology for the Caſuiſts, *p. 91.* Condemned in the 4th. Article of the laſt mentioned censure of *Lovane*, refuted in the myſtery of Jeſuitiſm, *lett. 7. p. 5.* as alſo in the third request of the Univerſity of *Paris*, preſented to the Parliament, againſt the Apology of Father *Caſſin* the Jeſuit, *chap. 12.* as alſo by the censure of the ſame faculty of *Paris*, againſt *Amadeus Guimetus*, who cites all the Defenders of this Propoſition, in his Treatiſe *de Juſtitia & jure, propoſitione 1. & 2.*

31. The thirty-fiſt Propoſition is taught by *Eſcobar*, who cites *Molina*; of whom he borrowed it: refuted in the myſtery of Jeſuitiſm, *lett. 7. p. 7.*

32. The thirty-ſecond Propoſition is taught by Father *Anſe*, censured by the ſacred Faculty of *Lovane*, at the request of the Biſhop of *Malin*, the 30. of *March*, and 26. of *April, 1653. art. 13.* and refuted in the myſtery of Jeſuitiſm, *lett. 14. p. 3.*

33. Of the thirty third Propoſition ſee the ſame Article of the Censure of *Lovane.*

34. The thirty-fourth Propoſition is taught by a Jeſuit, cited by *Diana*, *part. 6. ir. 8. reſol. 37.* and by *Giles Trullench*, upon the Decalogue, *tom. 5. lib. 5. chap. 1. doubt 4. p. 1.* beſides others of their Authors recited by *Amadeus Guimetus*, in his Treatiſe of ſins, *propoſit. 2. n. 2. & 3.* condemned by the laſt mentioned *Lovane* censure, *art. 9.* as alſo the censure paſſ'd by the Biſhop of *Namur*, in his Provincial Synod, *anno 1659. art. 7.* and before that in the third request to the Parliament, made by the Univerſity of *Paris*, the 7th. of *December, 1644. chap. 20.* wherein Father *Hereau* a Jeſuit, who had alſo taught it, is ſolidly refuted.

35. The thirty-fiſth Propoſition was taught by the ſame *Hereau*, condemned in the ſame request of the Univerſity of *Paris*, and alſo by the censure of the Faculty of *Lovane*, paſſ'd at the request of the Biſhop of *Gant*, the 4th. of *May, 1657. art. 6.*

36. The thirty-ſixth Propoſition was taught by *Leſſius*, *Eſcobar*, &c. condemned in the 8th. Article of the ſame Censure, and refuted in the myſtery of Jeſuitiſm, *lett. 8. p. 5.*

37. The thirty-ſeventh Propoſition is taught by Father *Banny* in his ſummary, *pag. 213. & 214.* of the ſixth Edition; and *pag. 710.* of the firſt Edition: condemned by the ſame *Lovane* censure, *art. 9.* and alſo in the 5th.

Article

Article of the censure of the Bishop of *Namur*: Refuted in the mystery of Jesuitism, *lett. 6. p. 7.*

38. The thirty-eighth Proposition is taught by Father *Bauny*, in his 22^{orh} pag. of his summ of sins, sixth Edition: Condemned in the abstract of most dangerous moral propositions, printed *ann. 1656. art. 23. pag. 12.*

39. The thirty-ninth Proposition is also taught by Father *Bauny*, 13. chap. of his summ, pag. 307, 308. sixth Edition: Condemned in the same abstract. *art. 22. p. 12.* and by the *Lovane* censure, at the Instance of the Bishop of *Gant*, *a. 12.* Refuted in the mystery of Jesuitism, *lett. 8. p. 4.*

40. The fortieth Proposition is taught by *Escobar* and *Lessius*, Condemned in the same *Lovane* censure, *art. 14.* and in the censure of the Vicars General of the Archbishop of *Paris*, passed upon the Jesuits Apology for their Casuists, pag. 15. Refuted in the mystery of Jesuitism, *lett. 8. p. 4.*

41. The forty-first Proposition is drawn from the principles of *Amadeus Guimenius*, in his Treatise of Usuries, in his 2^d. and 3^d. propositions.

42. The forty-second Proposition is taught by *Escobar*, *tr. 3. exam. 5. n. 3. 4. 33. & 44.* Condemned by the foresaid *Lovane* censure, *art. 13.* Refuted in the mystery of Jesuitism, *lett. 8. p. 4.*

43. The forty-third Proposition was publickly defended by the Jesuits at *Lovane*, in their printed Conclusions, *anno 1645.* and is taught in their Apology for their Casuists, pag. 127. & 128. by *Gaspard Hurtado, Discastillus*, and twenty more (as their Disciple *Caramonel* saith, *Theol. fund. pag. 550.*) and their own *Amadeus Guimenius* adds more in his Treatise of Charity, *Proposit. 7. n. 3.* Condemned by the censure of the sacred Faculty of *Paris*, pass'd upon their Apology for their Casuists, pag. 16. & 17. and the censure of the Vicars General of the Archbishop of *Paris*, pag. 16. and the censure of the Bishop of *Namur*, pass'd *ann. 1659. art. 4.* and refuted in the mystery of Jesuitism, *lett. 15. pag. 1. 2, 3.*

44. The forty-fourth Proposition is held and taught by all those last mentioned, and condemned by the sacred faculty of *Lovane*; at the Instance of the Bishop of *Gant*, *art. 3.* of their censure.

45. The forty-fifth Proposition is taught by *Valentia* and others, related by *Amadeus Guimenius*, in his Treatise of Simony, *propos. 1. n. 1.* Condemned by the censure of the faculty of *Lovane*, at the Instance of the Bishop of *Gant*, *art. 15.* and by the censure of the Bishop of *Namur*, pass'd *ann. 1659. art. 6.* as also in the abstract of dangerous propositions, printed 1656. *art. 17. p. 9.* Refuted in the mystery of Jesuitism, *lett. 6. p. 4. lett. 12. p. 5.*

46. The forty-sixth Proposition is the consequence of the last forementioned; and is maintained by the same Authors.

47. The forty-seventh Proposition hath its principles laid by their *Amadeus Guimenius*, in his Treatise de *Justitia & Jure*, *propos. 6. & 7.*

48, & 49. The forty-eighth and forty-ninth Propositions are taken from late Authors.

50. The fiftieth Proposition was condemned by the censure of the faculty of *Lovane*, pass'd the 30th. of *March*, and 26. of *April*, 1653. at the Instance of *James Boonen* Archbishop of *Malin*, *art. 3.* of that censure.

51. The fifty-first Proposition is taught by *Escobar*, *tr. 7. exam. 4. n. 23.* and *Bauny* in his Summ of the first Edition, pag. 710. Condemned by the censure of the Bishop of *Namur*, passed *anno 1659. art. 11.* Refuted in the mystery of Jesuitism, *lett. 6. pag. 7.*

52. The fifty-second Proposition was condemned by the sacred faculty of *Lovane*, at the Instance of the Archbishop of *Malin*, the 30th. of *March*, and 26. of *April*, 1653. *art. 8.*

53. The fifty-third Proposition is taught by *Escobar*, *Theol. mor. tr. 1. ex- am. 11. ch. 4.* and in his practice of the Society, pag. 146. printed at *Lish*, anno 1644. as also by *Huttado*, *Bauny*, *Azorius*, *Turrianus* and others. Condemned by the faculty of *Lovane*; at the Instance of the Bishop of *Gant*, May 4. 1657. art. 17. and by the censure of the Bishop of *Namur*, anno 1659. art. 14. and the censure of the Vicars General to the Archbishop of *Paris*, against the Jesuits Apology for their Casuists, anno 1658. pag. 19. and by the abstract of most dangerous moral propositions, printed anno 1656. art. 27. p. 14. refuted in the mystery of Jesuitism, lett. 9. p. 8.

54. The fifty-fourth Proposition takes its rise from their principles of probability, expounded by their Disciple *Caramouel*, &c. printed anno 1656. art. 20. pag. 11.

55. The fifty-fifth Proposition was defended by the Jesuits of *Lovane* within this three years, in their publick conclusions of the 20. and 21. of June, 1676. Conclusion 23d. Refuted by Canon *Havermans* Professor at *Antwerp*, in his Apologetick Letter, chap. 4. pag. 174.

56. The fifty-sixth Proposition the Friars-minors would have defended in their publick Theses at *Namur*, about three years since; but the Bishop of *Namur* forbidding them, they went to *Liege* to defend these Conclusions, anno 1676. amongst which this proposition was the third.

57. The fifty-seventh Proposition was taught and defended by the Jesuits in their Theses held at *Paris* the 23d. of May, and 6th. of June, 1644. n. 1. of the 4th. Column; as also in their defensions held August 1643. where this proposition stands in the same terms as it is here condemned. It is refuted in the mystery of Jesuitism, lett. 10. pag. 6. and condemned in the censure of the Apology for their Casuists passed upon it by the Vicars General of the Archbishop of *Paris*, anno 1658. pag. 20.

58. The fifty-eighth Proposition is taught by Father *Bauny* in his *Theol. mor. part. 1. tr. 4.* of penance, quest. 15. p. 137. and is commonly taught by their new Casuists in *Flanders*, it is refuted by Father *Havermans* in his lett. *Apol. chap. 4. n. 106. p. 182.* and by the mysterie of Jesuitism, lett. 10. pag. 2. and condemned in the censure pass'd by the Bishop of *Namur*, anno 1659. art. 9.

59. The fifty-ninth Proposition is condemned in the first Article of the last mentioned censure: as also by the faculty of *Lovane* in their censure procured by the Archbishop of *Malin*, the 30th. of March, and 26. of April, 1653. art. 4.

60. The sixtieth Proposition is taught by Father *Bauny*, *Theol. mor. part. 1. tr. 4. de Penitentia, quest. 22. pag. 100.* *Vivald* in his *Candelabro, tit. de absolutione parag. casus reservati, n. 43.* *Sanchez*, and others; Refuted in the mystery of Jesuitism, lett. 10. pag. 4. lett. 15. pag. 6. Condemned in the abstract, &c. art. 36. pag. 18. and in the first Article of the aforesaid *Lovane* censure.

61. The sixty-first Proposition is condemned in the second Article of the said censure.

62. The sixty-second Proposition is commonly maintained by their Nursing Casuists of the Low-Countries: it is refuted by Canon *Havermans*, chap. 4. n. 105. pag. 181. and condemned by the censure of the faculty of *Lovane*, passed at the suit of the Bishop of *Gant*, upon the 4th. of May, 1657. art. 2. and the censure of the Bishop of *Namur* in his Synod, anno 1659. refuted also in the mystery of Jesuitism, lett. 5. p. 5.

63. The sixty-third Proposition is taught by *Basil Ponce*, *Theolog. mor. part. 1.* as also by *Castro Palao*, and *Salas* cited by Father *Bauny*, *Theol. mor. part. tract.*

tract. de penitentia, quest. 4. pag. 94. Refuted by the mystery of Jesuitism, *lett. 5. pag. 5.* and *lett. 10. pag. 5.* and the abstract of dangerous propositions, printed *anno 1656. art. 31. pag. 16.* and condemned by the foresaid censures of *Lovane, art. 11.* and of the Bishop of *Namur, art. 15.*

64. The sixty-fourth Proposition was condemned by the censure of the faculty of *Lovane*, passed at the request of the Archbishop of *Malin*, the 30. of *March*, and 26. of *April*, 1653. *art. 17, &c.*

65. The sixty-fifth Proposition, both this and the last is in *Amadeus Gutmenius*, in his Treatise of Faith, first proposition; and is taught by *Giles Estrix*, whose Books were condemned at *Rome*.

Moreover the above mentioned Propositions may most of them be seen in the Books of Father *Francis Cave* Recollect Friar under the Name of *Reymaekers*; and in the Books of Father *James*, writ against the Bishop of *Arras*; and in the Books of Father *Colonia*; and in the Theses of Father *Godart* of *Mons*; and particularly in the Theses they defended in the said City of *Mons*, the 25th. of *August*, 1678. and in a great many other Books, Writings and Theses, which they have published within this 4. or 5. years; and dispersed amongst the Catholick Provinces of the Low-Countries.

O how unhappy were the Apostles times! how miserable, and with what Clouds of Ignorance were the Men of that Age overwhelmed! which knew no way to Heaven, but those hard and narrow paths which the Word of God had prescribed them! through ignorance of those easie cuts, and ingenious windings of probable opinions, which the Churches youngest Sons have blessed our times with the invention of! Thus *Guigo* the pious and learned General of the *Carthusians*.

General Rules from Scriptures and Fathers in Confirmation of his Holiness his Decree; and Confutation of the Jesuits Corrupt Principles.

HOW narrow is the Gate, and strait is the way that leadeth to Life, and few there are that find it: take heed of false Prophets, *Mat. 7. 14, 15.*

If any Man teacheth otherwise, and consent not to the words of our Lord Jesus Christ, and to that Doctrine which is according to Piety, he is proud knowing nothing, *1 Tim. 6. 3, 4.*

Evil men and seducers shall wax worse and worse; deceiving and being deceived; but thou continue in those things which thou hast learned, and are committed unto thee; knowing of whom thou hast learned them: *2 Tim. 3. 13, 14.*

Observe to do therefore as our Lord God hath commanded you; you shall not turn aside to the right hand or to the left; but walk in the way which your Lord God hath commanded you, that you may live: *Deut. 5. 32, 33.*

Ask Antiquity, and inquire diligently what your Fathers have taught: *Job 8. 8.*

Why do you love vanity and search after a lye? *Psal. 4. 3.*

Our Lord will judge the World in his justice, and his People in his truth: *Psal. 95. 13.* The

The truth of our Lord will remain for ever, *Psal.* 116. 11.

The unjust have declared Fables unto me, but not according to your Law, *Psal.* 118. v. 74.

You have commanded most strictly to observe the justice of your ordinances, and your truth; my zeal hath wither'd me away with sorrow, because my enemies have forgot your words, *Psal.* 118. v. 138.

Do good, O Lord, to the good, and those of a right heart, but those that decline to by-ways, our Lord will rank them with workers of iniquity, *Psal.* 124. v. 4.

There is a way which seemeth right to Man, but the end thereof are the wayes of death, *Proverb.* 14. 12.

Transgress not the ancient bounders which thy Fathers have set, *Proverb.* 22. v. 28.

Those that have slighted wisdom, have not only fallen into the ignorance of good, but have also left unto Men marks of their folly: *Wisdom* 10. v. 8.

And it did not suffice them to have erred in the knowledge of God, but tossed with the restless war of ignorance, they give the name of peace to those great and numerous evils: *Wisdom* 14. v. 22.

How is the faithful City become an Harlot? it was full of Judgment; Justice dwelt in it; but now Murderers; thy Silver is become dross, thy Wine mixt with water, thy Princes are Infidels and Companions of Thieves: *Isaiah* 1. v. 21, 22, 23.

Woe unto you that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter: Woe unto you that are wise in your own eyes, and prudent in your own sight: *Isaiah* 4. v. 20, 21.

To the Law rather and to the Testimony, but if they speak not according to this Word, the Morning light shall not shine upon them: *Isaiah* 8. v. 20.

The Earth is defiled under the Inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant: *Isaiah* 24. 5.

This is a Rebellious People, lying Children, Children that will not hear the Law of God; which say to the seers, see not, and to the Prophets prophesie not unto us right things; speak unto us smooth things; see false things for us, take this way from us, turn aside out of the Path: *Isaiah* 30. v. 9, 10, 11.

Thus saith our Lord, stand ye in the ways and see; and ask for the old paths, to learn where is the good way, and walk therein; and ye shall find rest for your Souls: but they said we will not walk therein: *Jerem.* 6. v. 16.

This is the Book of the Commandments of God, and the Law which is for ever; all those that shall follow it, shall come to life; but those that shall forsake it, shall dye; we are happy, O *Israel*, because the things that God would have us do, are manifest unto us: *Baruch* 4. v. 1, & 4.

Wo unto those that sow Cushions under every Elbow, and lay Pillows under peoples heads of all Ages; to deceive souls. . . . with lies you have made the heart of the Just sad, whom I have not made sad, and strengthened the hands of the wicked, and hindered him to return from his wicked way; that he might live: *Ezekiel* 13. v. 18, 22.

If the light that is in thee be darkness, how great is that darkness! *Matth.* 6. 23.

Take heed of false Prophets which come to you in the cloathing of sheep, but inwardly are ravening Wolves, *Matth.* 7. 15.

You have made frustrate the Commandment of God, for your own tradition:

dition: Hypocrites! well hath *Esay* prophesied of you, saying, This people honoureth me with their Lips; but their Heart is far from me: and in vain do they worship me, teaching doctrines and commandments of Men: *Matt. 15. v. 6, 7, 8, 9.*

Let them alone: blind they are, and guides of the blind: and if the blind be guide to the blind, both fall into the Ditch: *Matt. 15. v. 14.*

If thou wilt enter into Life, keep the Commandments: *Matt. 19. 17.*

Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and the first Commandment; and the second is like to this; thou shalt love thy Neighbour as thy self: on these two Commandments dependeth the whole Law and the Prophets: *Matt. 22. v. 27, &c.*

Why call you me Lord, Lord; and do not the things which I say? *Luke 6. 46.*

When the Son of Man shall come, thinkest thou he shall find any faith upon Earth, *chap. 18. v. 19. ibid.*

And this is the Judgment, because the Light is come into the World, and Men have loved the darkness rather than the light: *John 3. v. 19.*

Whereas they knew God, they have not glorified him as God, or given thanks; but are become vain in their cogitations; and their foolish heart hath been darkened; for saying themselves to be wise, they became fools.... Who whereas they knew the Justice of God, did not understand that they which do such things, are worthy of death; And not only they which do them, but they also that consent to the doers: *Rom. 1. v. 21, 22, & 32.*

I desire you Brethren to mark them which make dissensions and scandals contrary to the doctrine which you have learned; and avoid them: for such do not serve Christ our Lord, but their own belly: and by sweet speeches and blessings seduce the hearts of Innocents — but I would have you to be wise in good, and simple in evil: *Rom. 16. 18, 19.*

If any Man seem to be contentious, we have no such custome, nor the Church of God: *1 Cor. 11. 16.*

But we renounce the secret things of dishonesty, not walking in craftiness, nor in adulterating the Word of God; but in manifestation of the truth, commending our selves to every conscience of Men before God: and if our Gospel be also hid, it is hid in them that perish: *2 Cor. 4. 2, 3.*

For we cannot any thing against the truth, but for the truth: *2 Cor. 13. 8.*

I marvel that you are thus so soon removed from him that call'd you into the grace of Christ, unto another Gospel; which is not another, unless there be some that trouble you, and would pervert the Gospel of Christ: *Gal. 1. 6, 7.*

For all seek their own, not the things which are Jesus Christs: *Phil. 2. 21.*

But this I say, that no Man deceive you with loftiness of words.... beware lest any Man deceive you by Philosophy and vain fallacy; according to the tradition of Men; according to the Elements of the World, and not according to Christ: *Colos. 2. v. 4. 8.*

Prove all things, hold fast that which is good; abstain from all appearance of evil: *1 Theff. 5. 21, 22.*

For the mystery of iniquity doth already work: only that he which now holdeth, do hold, until he be taken out of the way.... therefore Brethren stand fast, and hold the traditions which you have learned, whether by word or our Epistle: *2 Theff. 2. 7. 15.*

The end of the Commandment is Charity, from a pure heart, and a good Conscience, and a faith not feigned: from the which things some straying,

are turned into vain jangling ; desiring to be Teachers of the Law ; not understanding neither what things they speak, nor of what they affirm : *1 Tim. 1. 5, 6, 7.*

Now the spirit manifestly saith, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of Devils : speaking lies in hypocrisy : *1 Tim. 4. 1, 2.*

O *Timothy* keep that which is committed to thy trust ; avoiding the profane novelties of words, and oppositions of falsely called knowledge : *1 Tim. 6. 20.*

Profane and vain speeches avoid, for they will increase to more ungodliness, and their speech spreadeth as a Canker : *2 Tim. 2. v. 14, 16, 17.*

In the last days perilous times shall come, for Men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to Parents, unkind, wicked ; without natural affection, peace-breakers, false-accusers, incontinent, unmerciful, despisers of those that are good : Traitors, heady, high-minded, lovers of pleasures more than of God : having an appearance indeed of piety, but denying the virtue thereof, and these avoid : for of this sort are they, which craftily enter into Houses, and lead Captive silly Women laden with sins, led away with divers lusts : always learning, and never attaining to the knowledge of the truth. But as *Jannes* and *Mambres* resisted *Moses*, so these also resist the truth ; Men of corrupt minds, reprobate concerning the faith : but they shall prosper no further, for their folly shall be manifest to all Men : *2 Tim. 3. 1, 2, 3, 4, &c.*

Preach the Word, urge in season, out of season, reprove, beseech, rebuke with all patience and doctrine : for the time shall come, when they will not endure sound doctrine ; but after their own lusts they will heap to themselves Teachers, having itching ears : and they will turn away their ears from the truth, and will be converted unto fables : *2 Tim. 4. 2, 3, 4.*

Whose mouths must be stopped ; who subvert whole Houses ; teaching things which they ought not, for filthy lucre's sake, *Paul* to *Tit. 1. 11.*

Without faith it is impossible to please God ; for he that cometh to God must believe that he is, and is a Rewarder to them that seek him : *Heb. 11. v. 6.*

My Brethren be ye not many Masters, knowing that you shall receive the greater Judgment : *James Cath. ep. c. 3. v. 1.*

Glory not, and be not lyars against the truth, for this is not wisdom descending from above, but earthly, sensual, devilish : *ibid. v. 14, & 15.*

But there were false Prophets also amongst the People, even as there shall be false Teachers amongst you ; who privily shall bring in damnable heresies, even denying the Lord that bought them ; and bringing upon themselves speedy destruction : and many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of : and through covetousness shall they with feigned words make merchandise of you ; upon whom a Judgment is long since coming on : and their damnation slumbereth not : *2 Pet. c. 2. v. 1, 2, 3.*

Every one that revolteth, and persisteth not in the doctrine of Christ, hath not God : he that persisteth in the doctrine of Christ, the same hath both the Father and the Son : If any come to you, and bring not this doctrine, receive him not into your house, nor say to him God save you : *John 2. v. 9, 10.*

These are in their Bankets, spots, feasting together without fear, feeding themselves ; Clouds without water, which are carried about of winds ; Trees of Autumn, unfruitful, twice dead, plucked up by the roots : raging Waves

Waves of the Sea, foaming out their own confusions; wandering stars: to whom the storm of darkness is reserved for ever. . . . These are murmurers full of complaints, walking according to their own lusts; and their mouth speaketh pride, admiring persons for gain-sake: *Epist. Jude, v. 12, 13, 16.*

You labour not to understand the things that are said, but to become subtil, and to have always something to alledge: but I beseech you to apply your selves to examine, and truly understand things, as much as you study sophistry to defend them: *Iustin. Martyr, Dialog. cum Tryphone.*

Restore to truth, the things you will not believe: *Tertul. lib. advers. Judæos.*

There is no necessity can make sin lawful to them, to whom it is indispensibly necessary not to sin: *Tert. lib. de Corona militis, cap. 11.*

But some say it is enough to reverence God in their heart and mind; though their actions concur not: and that so they may sin without blemishing their faith; or their fear of God: as if they should say, Matrimony may be violated without prejudice to chastity: or that they might poyson their Parents, without diminishing the pious respect they owe them: and even so shall they be damned, without infringing their pardon; whilst they dare sin, without thinking it inconsistent with the fear of God: *Tertul. lib. de penit. c. 5.*

Neither the Interval, nor length of time, nor the Credit and Authority of Persons, nor the privilege of Countreys, nor nothing else can preteribere against Truth: *Tertul. lib. de Velandis Virg. ca. 1.*

It is an error, that can never, nor no where be excused which God condemns; that can never nor no where be lawful, which is always, and every where unlawful: in this consists the excellency of truth; and the exactness of discipline that belongs to it; and the constancy of the fear of God, and the obedience of faith, not to be inconstant in opinions, nor too various in judgment: that which is truly and really good or evil, must always be such: and every thing is such, by conformity or nonconformity to the eternal truth. The Pagans that have no fulness of truth amongst them, nor God for their Teacher; determine good and evil according to their own lust and fancy; esteeming that good in one place, which passed for evil in another; and judging that evil here, which they thought good elsewhere: *Tertul. lib. de spectacul. c. 20.*

In as much as Man-slaughter is forbid us, it is not lawful to destroy that which is conceived in a Woman's womb; even whilst the blood begins to be changed into the body of a Man; it is the hastning of a murder to hinder the fruit to be born: nor is there any difference, whether we force the Soul from the Body after it is born, or hinder its seasonable birth; it's as much a Man at present, as it will be afterwards: *Tertul. Apologet. c. 9.*

There are Women amongst you (Pagans) which take Drinks to destroy Children in their own Bowels; and thus commit parricide upon them, before they bring them forth: *Minutius Felix dial. inter Christianum Octavianum, & Ethnicum Cecilium.*

They precipitate Men into error, making them believe they enjoy an innocent felicity; and whilst with flattery they sooth up sinners in their wish'd delights; they encourage them to sin: nor do they suppress sins, but cherish them: *St. Cyprian, lib. de lapsis.*

Pardon my grief, O Brethren, the things you attempt are wicked: *St. Hilary. Pictaviensis Episcop. lib. de synodis.*

The Holy Scripture is the common Medicine for the Cure of Souls, out of which every one may chuse a wholesome and proper Remedy for his own disease: *St. Basil Casariens. Archiepiscopus, Homil. in Psal. 1.* We

We seek no Conquest over our Adversaries ; but only that truth may overcome fallhood : *St. Hierom, lib. 1. adversus Pelagianos.*

Never presume to do or say any thing of thine own head, but only what is built upon the words given by our only Pastour ; and which have been pronounced by the common consent of the wise gather'd in Council : follow the Footsteps of your Elders, dissent not from their Authority ; if thou dost not, whilst thou seekest to be satisfied of many doubts, thou wilt find thy self engaged to the reading of infinite Books, which will draw thee into error ; and thy labour to be lost in reading many things . . . In this fence therefore I suppose it is here commanded, that there be not many Books made : for if whatsoever can be said, be referred to him, who in the beginning was with God, which Word was God ; it will be but all one Book : and infinite Volumes are reputed to be but the same Law, and the same Gospel. But if thou wilt dispute divers and different things, and suffer thy mind to be tossed with too much curiosity, then will it be true to say, that one Book contains a multitude of books : upon which the Scripture saith, thou shalt not escape sin in talking much : and of this sort of books there is no end : for every good thing, and truth hath its set bounds : but evil and fallhood multiplies without end ; and the more these are pursued, the more errors they produce : *St. Hierom upon Ecclesiast. cap. 12. vers. 11, 12.*

If wanting a Garment, you hunt from Merchant to Merchant until you find one of the best stuff, and the cheapest which you buy ; how much rather ought you to consult all Doctors, to learn where the pure truth of Christ is to be found, and where the counterfeit, and diligently to embrace that which is truest ? *St. John Chrysost. hom. 44. in Matt.*

They are not our own Ordinances which we command to be observed, but we desire that those which have been established by tradition of the Apostles and Fathers ; and which are neglected by some careless persons ; be again observed by all Men : for *St. Paul* to the *Thessalonians* adviseth thus, Stand firm in the Traditions you have learn'd by our Word or Epistle : *Innocent 1. Epist. ad Victricium.*

We cannot be silent, when we are prompted by the Instinct of our duty, to reclaim some persons from their unlawful practices : we are constituted Watchmen, that by a most vigilant diligence, we cut off things that are to be suppressed, and establish such as are to be observed : *Celestinus 1. in Epist. ad Episcopos over Vienna and Narbon.*

Let such Men be corrected, nor ought they to be permitted to teach what they please : *Celestinus epist. ad Galliarum Episcopos.*

It ought not to be suffered that any Priest be ignorant of the Canons, nor do any thing contrary to the Rules of the Fathers : the same Pope in his Letter to the Bishops of *Apulia* and *Calabrie.*

As you, O God, do approve of many actions which Men would blame, so are many things approved of by Men, condemn'd by your Judgment : *St. Aug. lib. 3. Confess. c. 9.*

It is neither in the Confusion of Paganism, nor in the Corruptions of Hereticks, nor in the lukewarmness of Schismatics, nor in the blindness of Judaism ; that Religion is to be sought for : But amongst those only who are call'd Christians, Catholicks, or Orthodox ; to wit, amongst those that faithfully preserve the Integrity of Practice, and Truth of Doctrine : *St. Augustine, de vera Relig. cap. 5.*

Tell not me of numbers of those that profess themselves Christians, whilst they neither know nor practise what this profession obliges them unto : never alledge the ignorant multitude, which are even in the true Religion
either

either superstitious; or so carried away with their Lusts, that they have altogether forgot their promises made to God: I know there are many that adore Sepulchres and Pictures: I know there are many who pretend to have renounced the World, yet desire in their hearts, to tumble in plenty of all worldly pleasures; and rejoyce to see themselves overwhelmed with the burthen of those satisfactions. I advise you therefore that you cease to slander the Catholick Church, by upbraiding her with the ill lives and manners of those, whom she herself condemns; and whom as bad Children she daily labours to correct: *Aug. lib. de moribus Ecclesie, cap. 34.*

But I am ashamed to go about to refute those things, though they were not ashamed to think them: but for as much as they have put on the confidence to defend them, I am not now so much ashamed of them; as I am amazed, that Men should so long suffer such doctrines with patience: *Aug. ep. 56. circa finem.*

He that thinks evil to be good; and puts it in practice accordingly, sins assuredly; and such are all the sins of ignorance; into which Men fall, as often as they think they do well, when they do evil: *St. Austin in his Epistle, 154.*

The Rule of our love is this according to the divine precept, thou shalt love (saith he) thy Neighbour as thy self; and thou shalt love God with thy whole heart, and thy whole soul, and thy whole mind. In such sort, that we ought to bestow all our thoughts, our whole life, and our whole understanding upon him; from whom we have received those very things we bestow. And when he saith with thy whole heart, thy whole soul, and thy whole mind; he leaves no part of our life free from the obligation to this duty; or in which it may be lawful to rest in the enjoyment of any other thing: but it is necessary that what other thing soever presents it self unto our minds, as an object of our love, be directed thither, whither the stream of all our love doth tend: *St. Austin, lib. 1. de doctrina Christiana, cap. 22.*

In as much as it is the fashion amongst Men to judge of sins, not according to the hainousness of their guilt; but according to the apprehension that custome hath created of them: it happens for the most part, that they blame only those Vices which Men of their own time and Countrey are wont to dispraise and condemn; and judge those only to be approved of and praised, which those they live with have by custome, authorised and allowed of: From whence it comes to pass, that if the authority of God's Word grate their minds, either by commanding something which is contrary to that corrupt custome, or condemning something which suits the liking of the hearers; then they presently perswade themselves, that what the Scripture saith, is to be understood figuratively: for the Scripture commands nothing but Charity, nor condemns any thing but extravagant desires; and by this means it rules the lives of Men: *St. Austin, ibid. lib. 3. c. 10.*

He commits not so great an evil that sets a Traveller wrong by false direction, as he that corrupts the rules of Christian life, with a deceitful lye: *St. Austin, Enchirid ad Laurent, cap. 18.*

It cannot be sufficiently declared, how much displeasure and sorrow these audacious sticklers afflict their prudent and godly Brethren with: *St. Austin, de Genesi ad litteram, lib. 1. cap. 19.*

To teach these things, is with a most detestable impiety, to rebel against the most clear testimonies of Holy Scripture; to persevere in erroneous ways; and to endeavour to introduce a most pernicious doctrine: they are carried about with all winds of opinions, and by this unbounded liberty,

seduce their wavering Profelytes into the same labyrinth of mutability, until they be all lost together in a mist of confusion . . . if therefore they be disposed to practise what is good, let them cease to teach evil: *St. Augustin, lib. de opere monachorum, cap. 32. & 33.*

Love the Men, but destroy their errors; glory in the truth without pride; vindicate the truth without cruelty: *St. Austin, lib. 1. contra litter. Petilian, cap. 29.*

It is no pride, to seek out and defend the truth: *St. Austin, lib. 4. cont. Crescon. cap. 66.*

He would sin grievously, that in things which concern the salvation of his Soul should chuse uncertain things, before things certain: If therefore there be doubt whether it be sin or no, to receive (Baptism) in *Donatus* his Communion; It thence certainly follows, that it is a sin not to receive it rather in that Communion, where it is certain one may receive it without sin: *St. Augustin, lib. 1. de Baptis. contra Donatist. cap. 3. & 5.*

Let truth be freely spoken (especially when there happens any question that requires it) and let them understand it that can; for we ought to take care, lest whilst we forbear to declare it, for their sakes who are not capable to understand it; we by that means do not only defraud them of the truth, but also leave those to be surpris'd with falshood; who are capable of understanding truth, by which they may be preserved from error: *St. Augustin, de bono perseverantia, cap. 16.*

It hath been a perpetual practice in the Church of God, that the more pious a Man is, the readier he appears to oppose all new inventions: there are infinite examples of this truth; but to avoid tediousness, we will produce one taken from the See Apostolick . . . In times past *Agrippinus* the Bishop of *Carthage* (whose memory is venerable) held rebaptizing: But Pope *Stephen* Bishop of the Apostolical See with his Fellow-Bishops did oppose him, but he more vigorously than the rest; for this holy and prudent Pope was perswaded, that the Law of Piety requires nothing more, than that all those things which we have received from the Fathers, be as faithfully delivered unto Posterity; and that we ought not to draw Religion what way we please, but rather to follow the way it leads us unto: and that is the property of Christian modesty, and solidity, not to deliver our own inventions to Posterity; but carefully to preserve what we have received from our Ancestors: What was then the issue of the whole matter? what could it be, but what was usual and customary; to wit, they stuck to antiquity, and hissed out novelty: *Vincentius Lirinens.* against the profane novelties of all heresies, *Admonishment 1. cap. 9.*

If any preach unto you a Gospel, different from that you have received, let him be accursed . . . that is to say, let him be separated, driven from you, and excluded, lest the innocent Flock of Jesus Christ be infected by the contagious society of one only sheep. But it will be alledged perhaps, that this was a command given to the *Galatians* only: if so, it will follow that the other Precepts in the same Epistle will not concern any but them neither; such as these for example: If we live by the spirit, let us walk by the spirit: and let us not be transported with vain glory, provoking one another, and envying one another, &c. or perhaps that this command (of being accursed, if they taught otherwise than it had been preached unto them) did oblige only at that time, and not now; then will it follow that this which the Apostle saith, (walk in the spirit, and you will not perform the desires of the flesh) was commanded only for that time, but binds not now; which is impious and pernicious to believe.

! To teach then any thing to Christian Catholicks, besides what they have received, is a thing which neither ever was, nor is, nor ever will be lawful; and to anathematize those that do so, was always, is at present, and ever will be necessary: which being so; is there any Man so impudent, that dares teach any other thing, than what hath been always taught in the Church of God? or so wavering, as to receive any other doctrine, than what he hath received from the same Church? St. Paul the Apostle that Vessel of Election, that Doctor of Nations, that Trumpet of the Apostles, that Herald of the whole World, that Secretary of Heaven, proclaims again and again, and in his Epistles addressed to all the faithful; in all times and places repeats this Declaration; if any teach you any new opinions, let him be accursed: and yet there are certain upstart Flies,-----Gnats,-----and short-lived contemptible Insects, (such as the Pelagians) that dare buzz abroad, and even in opposition to the Catholick Church publicly contradict him; saying, upon our Authority, upon our Credit, upon our Doctrine and Interpretation, fear not to condemn what you hold, and believe what you condemn: cast off your ancient faith, reject the Rules and Instructions of the Fathers; and receive, what? I abhor to tell you! things that are so full of pride and presumption, that I judge it were a sin either to relate or confute them: *Vincent. Lirin.* in the same book, chap. 13, 14.

The holy Pope *Celestin*, in his Letter to the Priests of *France*, reproving their lukewarm connivance, and treacherous silence, by which they suffered their ancient Faith to be extinguished; and profane novelties to be established: We shall assuredly answer for it (saith he) if by our silence we suffer error to take root; we ought therefore to reprove the Authors, and hinder them to teach their new inventions at their pleasure. If any would know who these are, to whom this liberty of teaching ought to be forbidden, whether those that preach antiquity, or the forger of novelties? the Pope's next words will satisfy that doubt; if it be true (saith he) which some do blame you for; that by your guilty dissimulation and connivance, you suffer your Cities and Provinces to be seduced with divers novelties; I charge you then to take care, that novelty do no longer interrupt antiquity: *Vincent. Lirin.* in the same Book, in the 34. Chap. of his 2d. Advertisement.

He that sees another in error, and endeavours not to reclaim him, testifies himself to be in error: *Leo 1. Epist. 93. ad Turribium Austuricensem, Episc. cap. 15.*

We that have the charge of Priests in the Church of God, are guilty of all those transgressions, if we behave our selves negligently in the defence of God's cause; for we are not ignorant, and ought to remember with fear, how grievously God threatens the negligence of Priests; seeing that the Character they are dignified with, makes their sins the greater, and the excellency of their Function increaseth the guilt of their Vices: *Hilarius Papa in Romana Synodo cui præsuit.*

Not to oppose error, is to approve of it; and not to defend truth is to oppress it: and indeed to neglect to confound evil men, when we can do it, is no less sin than to encourage them: he may justly be suspected to maintain a private confederacy with them, that forbears to oppose himself against their publick sins: Pope *Felix 3. Epist. ad Accacium Constantinop. Episcopum.*

Where is that observed which is written, Thou shalt not transgress the bounds thy Fathers have set. ask thy Ancestors and they will instruct thee? Why then do we press beyond their Decrees, or why is it not sufficient for us to inform our selves (if we desire it for our instruction) what things the holy Fathers have declared to be forbidden, which things in their judgments

ments are commanded, and which are conformable to Catholick truth? Is it not enough to prove them determined by their decision? Are we wiser than they? or can we build upon a good foundation, if we destroy those things which they have established? Pope *Gelasius, epist. 5. ad Honorium Dalmatiae Episcop.*

It is impossible to come to a perfect knowledge of the truth, if we seek it not the right way to it: *M. Aurelius Cassiodorus, lib. de Instit. divinarum lectionum, cap. 28.*

He that corrects not things necessary to be cut off, is judged to commit them: Pope *St. Gregory, lib. 7. in dict. 2. epist. 6. ad Eusebium Thessalonie Episcop.*

We cannot dissemble, but tell you plainly, that he that can correct any evil, and neglects to do it, makes himself accessory to the same: *St. Greg. lib. 9. epist. 64. ad Brunichildam Francorum Reginam.*

Rely not on your own wisdom, and be not wise in your own conceit: he relies on his own wisdom, that prefers his own Judgment before the Decrees of the Fathers, in any thing he hath to say or do: and he is wise in his own conceit which is puffed up with vanity, and exalts himself, as more knowing than others in things, which he may gain a true knowledge of by the instruction and reading of the Fathers: *Venerable Beda exposit. in cap. 3. Proverbs.*

In as much as many Priests either out of negligence, or ignorance, have got a dangerous custome of injoyning Penances in Confession; quite otherwise than they are bound to do by Canonical Constitutions; to wit, directing themselves by certain Treatises of Penance writ by modern Casuists, contrary to the holy Canons; by which method they are so far from healing the wounds of sin, that they rather increase them by a fatal lenity; thus bringing that woe upon their heads, which the Prophet forewarns them of, saying; Woe be to those, who sow Cushions under Mens elbows, and put Pillows under their heads, to deceive their Souls: We have therefore most wholsomly ordained with unanimous consent, that every Bishop in his own Diocese do carefully enquire after, and make diligent search for all those erroneous Books; and being found, cause them to be burnt; that ignorant Priests may no longer use them, to the ruine of Mens souls. Moreover, as concerning those Priests, who by the corruption of gifts, or for love, fear or favour, do in imposing Penances qualifie the continuance or manner of them, according to the pleasure and good liking of their Penitents; let them hear God's terrible threat, by the mouth of *Ezechiel* his Prophet, saying; Thus saith our Lord God, because you have spoken vanity, and seen lies; therefore behold I am against you saith the Lord God; and mine hand shall be upon the Prophets that see vanity, and divine lies, they shall not be in the assembly of my People; neither shall they be written in the writing of the house of *Israel*: neither shall they enter into the Land of *Israel*; and ye shall know that I am the Lord God; because they have seduced my People, saying Peace, and there was no peace . . . and will ye pollute me among my People for handfuls of Barley, and for pieces of Bread to slay the Souls that should not dye, and to save the Souls alive that should not live, by your lying to my People that believe your lies? *Ezechiel 13. 8, &c.* Besides, ignorant Priests ought with all diligent care to be instructed, by their respective Bishops; both in the manner how they may discreetly examine their Penitents sins, and injoyne due Penance for them, according to the prescription of the Canons. Because hitherto it hath wofully happened, through their ignorance and carelessness; that many heinous vices and disorders have remained

mained unpunished and uncorrected: whence the ruine of Souls must certainly ensue: The 6th. Council of *Paris*, *Can.* 32.

The common Law of the Catholick Church is no other than the Gospel, the Writings of the Apostles and Prophets, the Canons composed by the Spirit of God, and respectfully received by the whole World; and the Decrees of the Apostolical See conformable to them: Pope *Silvester* 2. *epist. ad Sequinum Senonensem Archiepiscop.*

It is altogether unlawful, to presume to pass beyond the bounders which our Fathers have fix'd: Pope *Leo* 9th. *epist.* 1. *ad Petrum Episcop.*

Having learn'd our Faith from the Apostles, and derived the manner of conversing in the Church of God, from Apostolical Men; so proportionably, we are as constant in the observance of the Form of Church-Discipline received from our Elders; as we inviolably adhere unto the Foundation of our Faith: to which purpose *St. Paul* to *Tim.* 1 *epist.* c. 3. v. 15. writes, to the end that thou mayst know, how thou oughtest to behave thy self in the house of God: *Petrus Damianus Cardinalis Episcop. Ostiensis, epist.* 18.

We ought no less to resist those, that oppose the authentick Institutions of the Church; than those that corrupt our holy Faith: seeing they are compared to Devils, who embrace the Decrees of the holy Fathers in things of Faith only; without ever taking care to practise, what they have prescribed in order to good life: *Apologetic. pro Gregor.* 7.

O Brethren, you are extreemly guilty; because whilst you neglect to resist their wicked Proceedings with a Priestly vigour; you infallibly encourage them by your tacit consent: Pope *Gregory* the 7. *lib.* 2. *epist.* 5. *ad plures Archiepiscopos & Episcopos.*

We had better suffer a just death by the hands of a Tyrant, than consent to the Ruine of Christian Religion, either by our silence, fear, or hope of any humane advantage; because we have learned from the holy Fathers, that he that corrects not Men that do evil, when bound to it by his calling, favours them with his consent; and he that roots not out evil practices, commits them: Pope *Greg.* 7. *lib.* 3. *epist.* 1. *ad Episcopos, Abates, Duces, & Principes Romani Imperii.*

Not to oppose our selves to those that sin, when we can, is to consent to the evil they do: Pope *Urban* 2. *epist. ad Remensem Archiepiscopum & Comprovinciales, tom.* 5. *specilegii erudit. Monac. Luca Dacherii.*

If by our silence we should suffer the Church of God to be defiled with the gall of bitterness, or any vicious off-spring; how could we excuse our selves to the invisible Judge? seeing our Lord addresseth himself unto Priests, in the Person of his Prophet, saying, I have appointed thee a Watchman over the House of *Israel*. He keeps not the City faithfully, who being to keep Centry, delivers it as a prey to the approaching Enemy, for want of resistance: Pope *Paschal* 2. *lib.* 2. *epist.* 74. *inter epist. S. Anselmi.*

That the inward eye of the Soul be sincere; I conceive two things to be necessary, to wit, Charity for the end; and truth in the choice of the means: for to love what is good, without seeking out the truth, is indeed to be zealous, but not according to the true knowledge of God; and to judge according to truth, I know not how true simplicity can be consisting together with error: in fine, when truth it self went about to teach his Disciples, what true simplicity was; he gave them this Rule; Be (saith he) as wise as Serpents, and as simple as Doves: he therefore puts wisdom and prudence in the first place, without which he knew none could be truly simple: how then can thy eye be truly clear and simple, whilst thou art ignorant of the truth? or can it be a true simplicity, which sincere truth owns not? for it

is written, he that is ignorant shall not be owned. It is evident therefore, that that praise-worthy simplicity commended by our Lord, cannot subsist without these two attendants, to wit, good will and prudence; that the eye of the heart be so pious, that it will not deceive, and at the same time so prudent and knowing, that it cannot deceive: *St. Bernard, lib. de precepto & dispensat. cap. 14.*

Are we more learned or more Religious, than the Fathers of the Church? It is a dangerous presumption, to pretend to know what they have not taught: neither could these things have escaped their diligence, if they had been necessary: *St. Bernard 174. ad Canon. Lugdun.*

How many will you show me, even of those who are given to be the light of the World, that do not remain in darkness; Alarming the World more with Clouds of smoke, than Flames of brightness? *St. Bernard prefat. vite S. Malachia, Episcopi Hibernia.*

We ought to take care above all things, that we diligently recommend what God hath commanded, to be strictly observed by the People, and not our own traditions: and that we oblige them to the practice of nothing, but what is built upon the Authority of Holy Scriptures: and that we never presume to teach, command, or prescribe unto them, any invention of our own; nor any thing that is not comprehended in the precepts of Jesus Christ, and the holy Fathers: *Concil. Lemovicense secundum, anno 1134.*

In all doubts we ought to choose the safer way: *Pope Clement 3. cap. ad audientiam, de homicidio voluntario, in the Decretals of Greg. the 9th. lib. 5. tit. 12. cap. 12.*

In the reign of *Philip the Second, King of France* now living, there was in *Paris* a very wealthy Usurer, call'd *Theobald*; this Man having a great estate, and vast Summes of Money, which he had got by Usury; being touched with God's grace, addresseth himself to *Maurice Bishop* of the said City of *Paris* for his advice; and leaves himself wholly to his direction. This Bishop being totally taken up with the zeal he had for carrying on the building of our Ladies Church (which was then in hand) counsell'd him to give his Money towards the furtherance of that work: but he suspecting the justice of this counsel, immediately goes to *Mr. Peter Cantor*, and acquaints him with the Bishops advice; *Mr. Cantor* replies, that the Bishop had not counsell'd him well at that time; but go thy ways, saith he, and make it to be proclaimed through the City, that thou art ready to make restitution to all those of whom thou hast taken any thing above the principal; which he did accordingly: after which he returns to *Mr. Cantor*, and tells him, I have restored to all those that came, as much as in my Conscience I thought I had taken of them; yet I have a great deal of Money remaining still: to which *Mr. Cantor* replied; then you may now safely give Alms: *Cesar Cisterciensis, lib. 2. memorabilium Historiar. cap. 34.*

A Man becomes guilty of sin two ways, one way by acting against the Law of God, as in committing fornication, *v. g.* the other way is by acting against his Conscience, though it be not against the Law of God: now that which is done against the Law of God, is always evil; nor can be excused by being according to Conscience. When it happens then, that there are two contrary opinions concerning the same thing, the one must necessarily be true; and the other false. Either then the opinion of Doctors (which hold that it is forbidden to have many Prebendries) is true; and in this case, he that acts against that true opinion, (and consequently against the Law of God) is not excused from sin, though he act not against his Conscience; yet because he acts against the Law of God: or the opinion of Doctors is false,

false, and the contrary which he follows is true, to wit, that it is lawful by God's Law, to have many Prebendries; In which case, he that should follow his own Conscience would not sin, &c. *St. Thomas, Quodlibet 8. art. 13.*

As in doubtful things it happens for the most part, that many Reasons are alledged on both sides; the only way to prevent strife and error, is to follow the authority of Antiquity; and what the holy Fathers have long since defined: for so we are taught by Scripture, saying, inquire of thy Ancestors, &c. *Concil. Constantiense in præfat.*

If any would persuade thee to follow loose doctrines, believe him not, though he confirm them with Miracles: *B. Johan à Cruce primus Carmelitarum Coadjutor, sentent. 72.*

That which afflicts me above my power to express, (most Eminent Fathers) in this my extream old age, even upon the point of being call'd to the Divine Tribunal, to give an account of my administration; is not only to see the World full of wickedness; but also to observe, that through the decay of Christian Charity, it daily increaseth in Corruption. The true and chief cause of which inroaching impiety, I find both by my own experience, and also by the Relation and Judgment of Men (whose solidity of Learning, integrity of Life, and Zeal for the salvation of Souls, I am thoroughly acquainted with) to be the too indulgent, and fatal compliance of many Priests; by which they yield up the reins of discipline to sinners, and gratify them with their full scope of liberty, suitable to their own inclinations; bottoming their Soul-murdering lenity upon no other grounds, than a few new invented opinions of certain extravagant Casuists; who never apply themselves to the Rule and practice of Evangelical truths; nor to those godly Directions we have received from the holy Fathers: But whose whole study it is, to find new quirks, to fortify those excuses, which sinners alledge in defence of their sins: and to cover the shame and heinousness of their crimes, with the cloak of probability. It is against these Men the Prophet *Ezekiel* thunders out this curse, Woe be to you that sow Cushions under every Elbow, and put Pillows under the heads of all sorts of men to destroy souls. And because Men easily approve of those loose Maxims, which so well suit their corrupt inclinations; the Authors of them seeing themselves, and their cases, favoured every where with hearty welcome upon this account; they begin to conceit, that they have done the Church great service, by these new devised methods of tempering the rigour of Christ's Law: and thence are become impudent enough to boast in express terms, that they daily enlarge Heavens road, with the Wheels of their probabilities: as though they would presume to remove the unalterable bounds of the narrow way to Heaven, fix'd by Christ himself; and make it more easie and spacious for a whole Society to walk in, in reward of their own inventions. Having received divers complaints, of most solidly learned and most Christianly pious Divines, against this lying Divinity of theirs; and for as much as our neighbouring Hereticks do continually upbraid our Catholick Church; with telling her, that some of her Doctors teach more extravagant Morals, than ever were heard of amongst *Pagans*: I have therefore caused a Collection of the loosest and most dangerous Maxims to be made; partly out of their printed Authors, and partly learn'd by the faithful relation of those, who observed their practice: *Epist. D.D. Jacobi Boonen Archiep. Mechliniensis, ad Eminent. Cardinales Inquisitionis Rom. Præfectos, data Braxellii, 17. Julii, ann. 1654.*

These new Opinions do so lamentably corrupt the most holy Rules of Christianity, and the Discipline of the Gospel, that the knowledge of them
is

is more dangerous, than the blindest ignorance: Assembly of the *French Bishops* in their *Epistle* prefix'd to the *Decrees* of *St. Charles. Bor.*

It is not without *extream* grief and hearty sorrow, that his Holiness hath heard, that very many loose opinions entirely destructive to Christian Discipline and Morality; (and consequently to the salvation of souls) some of which are lately recall'd from Hell, whither they were formerly banished; others of them newly invented; are spread abroad and embraced every where: as also observed that daily increase of unbridled liberty and wantonness, introduced by lawless and dissolute spirits; by which they have established a method of directing Mens lives and consciences, quite contrary to the simplicity of the Gospel, and Doctrine of the Fathers: which if the faithful should be seduced to embrace, as a right Rule to steer their practice by; there would undoubtedly follow, a most prodigious corruption in the lives of Christians. Wherefore to the end, that none may profanely pretend to widen, or to say more truly, go about to obstruct (to the ruine of souls) that narrow way to salvation, which the eternal sovereign truth God himself hath defined to be such; The same most holy Father desiring in his Pastoral care to preserve the Flock committed to his charge, from those large and easie ways, which lead to perdition; and to reduce them to that narrow Path which leads to life; hath committed the said opinions to the diligent examination of the most Eminent and Reverend Cardinals, and many other famous Divines, &c. *Decretum S. D. N. Pope Alexander* the Seventh, *Septemb. 24. anno 1665.*

It is evident, that he wants the true love of God, who labours with subtil quirks of humane reason, to free himself from the obligation he hath to observe the Law of God; and hunts after loose opinions, and such flattering Guides; who that they may legitimate that fatal liberty, do by their Sophistical evasions, and most dangerous interpretations, entirely make void the Commandments of God and his Church: in such manner, that they remain insignificant, scarce obliging any Man to perform them. Whence it comes to pass, that Men do not live as they ought, but only as they have a mind: because by the cursed variety of carnally officious opinions, every thing is made lawful, that their Penitents have a mind unto. Nevertheless, when we shall appear before the Dreadful Tribunal of the Son of God; we shall not be judg'd, by the humorous ordinances of Men, but according to the Law of God, and his Eternal Truth. It's this sovereign Rule alone, and no Opinions, that shall have place there. I know that every probability is not to be rejected; but I fear, that that which many think now probable, will be found altogether false at the Day of Judgment; and that the too great liberty of broaching Opinions which some take, will cause the damnation of many. But there is none truly understands these things, but he that loves God with a fervent love, such as makes him always ready to obey God: The most Learned and Pious Cardinal *Bona, lib. de principii & documentis vite Christiana, part. 2. parag. 46.*

As for my part, I do not believe, that any thing can be pious which is not true: therefore we ought first to inform our selves of the truth of the thing, before we can receive it as pious: seeing that with Christians, piety ought to be built upon truth: neither can the present Church be understood to be contrary to the Ancient Church, in things that belong to Faith and true Piety; except by him that would resolve to destroy them both; especially seeing the present Church is not guided by new Revelations: *John Launoius Doctor of Sorbon, Judicio de controversia super exscribendo Parisiens. Ecclesie Martyrologio exorta, p. 116, & 117.*

O good God! what an Age do we live in? to what a strange condition is Christian Religion reduced? Our Adversaries suspect and entertain jealousies against those, who alledge nothing but the authority of the holy Fathers; and yet they neither suspect nor are jealous of those, who pretend no authority but that of late Casuists! so that novelty is of more weight with them than Antiquity: does it not plainly follow then, that they prefer the extravagant inventions of their upstart Probabilists, before the authentick maxims of the holy Fathers? a truth *Caramuel* (their Disciple) hath the face to own, saying, in *Rules of Living and Morality* the opinions of Modern men are to be preferred before those of Ancient Writers: and the same shameless humor imboldens him to conclude thus, therefore I imploy not, nor (to say more truly) lose not much time in reading Antiquity. And I know there are many more of them might truly say as much of themselves, if they were as plain-dealing: *Epist. Apologetica ad summum Pontif. Innocent. 11. Autore Francisco Macario Havermans ordinis Praemonstrat. ac S. Theolog. in Abbatia S. Michaelis Antuerpiae professoris primarii, cap. 4. n. 69.* Thus far the Translation.

This that follows is the Translator's own Collections to the Advertisement.

WE ought not to desist, from performing what our Function obliges us unto, because the Care we take, and the Rules we observe as Pastors, offend the minds of those that are Children of Perdition; or because of the flattering compliance of some, whose business it is to gather Figg-leaves to cover corruptions: *S. Charles Borromeus, in Concil. Med. 2.*

What benefit will it be to us, to purchase the favour of Men by an Indulgent condescension; whilst by so doing, we provoke the wrath of God against us? *S. Charles* in his Oration in the same 2d. Council of *Milan*.

O my People! these Men have the impudence to set you at distance from the way of your salvation, by their fatal compliance and flatteries: those that would persuade you, you are happy amidst your sins, they deceive you, and lead you to perdition: *S. Charles* in his Discourse, in his 6th. Provincial Council of *Milan*.

They ought to be Ministers of Christ, yet they serve Antichrist; it was prophesied of the Church, (and now the time is come) that she should be afflicted with the greatest bitterness even in the middle of her peace: first she tasted this bitterness in the murdering of her Martyrs; afterwards more grievously, in her conflicts with Hereticks; but now most excessively, in the corrupt practices of her Domesticks.... she is at peace with Pagans, she is at peace with Hereticks, but her Sons war against her: so that she may truly complain at present, I have nursed up these Children, and exalted them, but they now despise me: *S. Bernard, Serm. 34. in Cantic.*

And though these Persons do not so openly oppose the Faith of the holy Fathers, as *Arians*, and other Arch-hereticks: nevertheless they obstinately resist the decrees of good life and manners, which the same Fathers have established together with those of Faith, as springing from the same Faith: yea they destroy the holy faith of Antiquity, by this their pernicious rebellion; seeing they despise their authority in establishing Rules of manners, who have confirm'd the Credibility of Faith by their Authority: *Apologia Decret. Greg. 7.*

There is a sort of Men so rash and bold, to Admit too easily to the holy Communion, certain imprudent and ill-advised Persons, contrary to the Rules of the Gospel, contrary to the Law of God and Jesus Christ; a fatal and deceitful peace, dangerous to those that give it, and fruitless to those who receive it! they labour not to inure Men to that patience which is necessary for them, until they be heal'd; nor to seek the true remedy of their sins, in the satisfaction of a wholesome Penance; they only cover their deadly wounds, that they may not be sensible of more than a superficial sorrow for those evils, which pierce the very marrow of their bones: This is a new Persecution, &c. *S. Cyprian de lapsis.*

A guide in Conscience ought to be full of Charity, Knowledge, and Prudence; if any of these three be wanting, there is danger: *S. Francis Sales Introd. 1. part. c. 6.*

A true Pastour is bound to be resolute, and to fear less to be torn in pieces with slanders, than to become corrupt Salt by flattery or dissimulation: the Devil flatters to destroy, but God chastiseth to save Souls: it is the proper mark of all false Prophets, to be blest'd and cryed up by the World: *S. Chrysost. hom. 13. & 15. upon S. Matthew.*

They will be glad of the delay we have used, to procure their perfect health, unless mercenary Priests wofully animate, and arm them against themselves; and inspire them false maxims, to urge to be admitted to the holy Communion; which is to give them the poison of a too hasty Communion, instead of the life-giving remedies of a wholesome delay: The Clergy of Rome to *S. Cyprian, epist. 30. 50.*

He that flatters a sinner with sweet and pleasant words, encourageth him to new sins, instead of correcting them: But he that seriously rebukes and instructs him, offers him the means of salvation: *S. Cyprian de lapsis.*

The vigorous constancy of the Prophet (*Samuel*) sheweth us, what judgment we ought to make, of the excessive indulgency of some Priests of this Age; who are weak in vertue; and strong and confident in undertaking things which are rash and dangerous: they are not strong enough to guide themselves uprightly; yet dare they presume to take upon them other Mens burdens; they are oppressed with light charges of their own, yet dare they ingage themselves to be crush'd with other Mens sins: *S. Greg. lib. 6. in cap. 15. lib. 1. Reg.*

The Priests of God ought, as near as the spirit of God and prudence shall suggest them, to injoyne wholesome and convenient satisfactions, suitably to the degree of their sins, and the Penitents ability; lest using too much connivance and indulgency, (by injoyning light Penances for the greatest sins) they become partakers of their Penitents sins: *Council of Trent, sess. 14. can. 8.*

The Fathers have taught, how necessary it is for those Priests who employ themselves in hearing Confessions, to know the Penitential Canons: for if all things which belong to the performance of true Penance, ought to be acted not only with wisdom and piety, but also according to justice; it certainly follows, that this Rule and Method ought to be taken from the Penitential Canons: *Sacr. S. Caroli alt. part. 4. pag. 525.*

Riotousness, pomp, and excess in Apparel and otherwise, is in these days come to an extremity; wherein Confessors are not a little guilty; who either never considering it, or making no Conscience of it, still attend them with their Absolutions: *S. Charles Altor. part. 4. instruct. Confess. pag. 766.*

There is one thing amongst the rest, which doth grievously disturb the Church of God; to wit, false and counterfeit reconciliations in the Sacrament

ment of Penance ; we therefore warn all Bishops and Priests, that they suffer not the Souls of Lay-men to be deceived with false repentance ; which carries them to Hell : for example, his repentance is counterfeit, who will not forsake that calling or employment, which he cannot exercise without sin : *Concil. Lateran. sub Innocent. 2. con. 22. idem Concil. Roman. 5. sub Greg. 7.*

All Confessors shall be admonished to defer Absolution, until they see amendment, to all those whom they probably judge will return to their sins ; what promises soever they shall make to the contrary : as also to delay to give it to them, who have many Years continued, and relapsed into the same sins, without amendment : *S. Charles Instruct. Confess. fol. 766. act. part. 4.*

Having found that in many Churches of Spain Men do Penance in an unworthy profane manner, and not according to the Canons of the Church ; presuming to demand absolution of the Priests, as often as they are pleased to sin : To bridle therefore and suppress so execrable a presumption, the holy Council commands, that Penances be enjoined according to the form of the ancient Canons : *Concil. Tolet. 3. sub Pelagio 2. c. 11.*

It is evident that publick Penance (which is necessary for the expiation of publick sins) hath been waved, and is now almost abolish'd in the Church ; meerly through the excuseless negligence and ignorance of Priests : a practice nevertheless absolutely necessary, especially in this deplorable Age, in which all sorts of most heinous Vices reign in the World ; and have by custom so hardned Mens minds against all sense of shame, that the most notorious sins are scarce allowed to be faults : Cardinal Gropper in *Instruct. cat. pag. 231.* Therefore we exhort all godly and learned Priests, that they direct nothing in these weighty matters by their own heads, but that they follow in all things the authority of holy Scriptures, the Rules of the sacred Canons, and Traditions of the Fathers : *ibid. p. 244, 245.*

I beseech and conjure all Priests and Ministers of Christ, that they be not too remiss and indulgent in imposing Penances ; for from thence it comes to pass, not only that all Ecclesiastical Discipline is destroy'd ; but also it opens a Gate to Men, to return without remorse to their former sins ; for want of shame and horror of their heinousness : and this I perswade my self is the only and principal cause of the present lamentable state, and almost entire ruine of Religion : and that Men do so shamelessly and insolently give themselves up to all sorts of Vices, without the least token of Christian Modesty.

How can they be healed by the benefit of Absolution, if the Physician himself by too indulgently interrupting their repentance, make himself instrumental to their ruine ; if he only officiously cover their wounds, without allowing sufficient time for the operation of those necessary remedies, which should heal them up ? in serious truth, this is not to cure but kill souls : The Clergy of Rome in their 31. Epistle to S. Cyprian.

If thou wouldst be saved, keep the Commandments, *Matt. 19. 17.*

That we may serve him in Holiness and Justice, all our days, *Luk. 1. 75.*

He that hath suffered in the flesh, hath ceased from sin, *1 Pet. 4. 1.*

Go, and now sin no more, *John 8. 11. & chap. 5. 14.*

Bring forth fit fruits of repentance, *Matt. 3. 8.*

Be renewed in the spirit of your mind, and put on the new Man, which according to God, is created in Justice and Holiness of the Truth, *Ephes. 4. 24.*

That renouncing impiety and worldly desires, we may live soberly, justly, and godlily in this world : *S. Paul to Titus 2. 11.*

For we that are dead to sin, shall we yet live therein ? . . . that we may walk in the newness of life ; the old man is crucified, that the body of sin may be destroy'd ; to the end that we may serve him no longer . . . so think you

you that you are dead to sin, but alive to God in Christ Jesus . . . let not sin therefore reign in your mortal body, that you obey the concupiscences thereof; neither do use your members, as instruments of iniquity unto sin . . . but as instruments of justice to God: for as you have used your members to serve uncleanness and iniquity unto iniquity, so now use them to serve justice unto sanctification: *S. Paul to the Romans, chap. 6.*

Be not conformable to this World, but be reformed in the newness of your mind: *Rom. 12. 3.*

They that be Christs, have crucified their flesh, with the Vices and concupiscences; if we live in the spirit, let us walk in the spirit: *S. Paul to Galat. 5. 24, 25.*

Put off the old man which is corrupted: *Ephes. 4. 12.*

If you live according to the flesh, you shall dye; but if by the spirit you mortifie the works of the flesh, you shall live: *Rom. 8. 13.*

With fear and trembling work your salvation: *Phil. 2. 12.*

If there be any that will not leave their ill habits, and who had rather follow worldly pleasures than the service of God, and will not embrace the manner of living, which the Gospel prescribes unto us; we will have no Communion with such; because we are resolved not to damn our selves, for the sins of others: *S. Basil, epist. 2. ad Amphil. 84, & 85.*

We neither esteem those who communicate often, nor those who do it seldom; but only those who communicate with a sincere Conscience, a pure heart, and an unspotted life; let Persons thus disposed communicate often; but let them never do it, that bring not with them this disposition; because they will but draw the judgments of God upon themselves; and purchase their damnation: *8. John Chrysost. hom. 17. in epist. ad Hebraeos.*

If a Man be fallen into mortal sins after his Baptism, I advise him first to satisfy God's wrath by publick Penance, and so by the judgment of the Priest, to be restored to the number of those that are reconciled; if he would not receive the holy Eucharist to his own damnation: I grant indeed, that one may also obtain pardon for mortal sins, by private penance and satisfaction: but he must desert the World, and apply himself seriously to the practice of Religious duties; and labour to correct the sins of his former life, with perpetual tears, and contrary vertuous actions: *Gennad. de dogm. Ecclesia, c. 53.*

Let him follow the continual practice of fasting, watching, prayers, alms; let him avoid Banquets and publick merriments: let him separate himself from other Christians, and pray humbly in some private corner of the Church; let him recommend himself most humbly to the prayers of the faithful; and let him judg himself unworthy to receive the Body and Bloud of Christ, ever in his whole life; excepting at the point of death, if by his pious life he have deserved it: there are many other harder things, which ought to be enjoined you, according to the greatness of your crime; but if you exactly perform in humility and sorrow, what I have enjoined you, I hope you will obtain of God's infinite bounty the forgiveness of your sins; but if you do otherwise, and neglect the wholesome counsel of the holy Church; you will remain in the snares of the Devil: this was prescribed by Pope Stephen, in the 9th. Age, to a great Lord, who in a passion of jealousy had kill'd his Wife: *Papit. R. tit. c. 11. Grat. 31. q. 2. c. 8, &c.*

He is an abominable beast in the sight of God, who returns to his former vomit: *S. Augustin, hom. 50. c. 5.*

It belongs to you alone, whose actions and practices witness that you are my Brethren, to eat my Flesh, and drink my Blood: *Theodoret and Psellus, in c. 5. cant.*

Let

Let him then change his life, that would receive the Bread of Life; for if he changes not his life, he eats the Bread of Life to his Condemnation: And it will destroy him, instead of healing him; and deprive him of life, instead of giving him life: *S. Ambrose, Serm. dom. 4. advent. and S. Aug. hom. 41.*

He abides in me who fulfils my will, with good works: for unless he labour beforehand, to remain in the faith and love of Jesus Christ, he cannot eat my flesh and drink my blood: *S. Bernard de modo bene vivendi, c. 8.*

It is not sufficient to leave sinning, and to amend ones life; but it is also necessary to satisfy God's justice, for the sins of our former life, by penitential sorrow, by alms, by groans of humility, and the sacrifice of a contrite heart: *S. Augustin, hom. 50. cap. ult.*

It profits us nothing to confess our offences, if the severity of true Penance follow not our Confession; for it is then that a sinner is truly converted, when he labours to blot out, what he hath confessed, with a self-afflicting austerity, becoming a true Penitent: *S. Greg. lib. 6. in 1 Reg.*

The just Man's duty is to abstain from mortal sins; and to labour by works of mercy, devout prayers, and alms, to cleanse himself from those lesser sins, without which one cannot live in this World: *S. Aug. epist. 89. & lib. de perfect. Iustorum, cap. 6.*

To come well prepared to the blessed Sacrament, we ought not only to avoid all mortal sins; but also the venial sins we commit through negligence, idleness, inconsideration, or distraction, for want of duly regulating our actions: *S. Bonavent. de preparat. ad missam, c. 5.*

A Christian of a lively faith, and sincere hope, commits no such, (to wit, mortal sins) but only those sins which are wiped away with daily prayer: *S. Austin, Ser. 29. de verbis Apost.*

Whosoever knows any of these sins to reign in him, to wit, murder, sacrilege, adultery, false witness, robbery, theft, pride, envy, covetousness, slander, lasting wrath, drunkenness, &c. if he labour not to blot it out by a long and laborious penance, and to give large alms, and utterly to avoid it, he cannot be purged by this transitory fire of which the Apostle speaks; but he shall be tormented with the eternal and remediless flames of Hell: *Cesar Arelat. hom. 8.*

It belongs to the Priest to judge the manner of the Penitents confession, the measure of his sighs and tears, in labouring to correct himself, and to satisfy for his sins; and not to absolve him, until he hath seen all perform'd proportionably to his sins.

To which new state of Innocency we cannot be restored (in the Sacrament of Penance) without abundant tears and great labour; God's justice so requiring it: so that the Sacrament of Penance is by the holy Fathers rightly call'd, a laborious Baptism: *Concil. Trident. sess. 14. c. 2.*

There are very few who by this penitential labour rise again after their fall; who are heal'd after their wounds; who reach the benefit of their tears, and recover the life of their Souls, by this death of their Bodies: *S. Pacian Bishop of Barcelona, epist. 3. ad Symproniam.*

I have found more who preserved their Baptismal Innocency, than of those who became truly penitent after they were fallen: *S. Ambros. lib. 2. de penit. cap. 10.*

If then there be any amongst you, guilty of these crimes, (to wit, quarrels, drunkenness, gluttony, evil desires, and others, (which he relates there) and have not performed due satisfaction for them, by Confession and true Penance; but continues still in the same ill habits of sin; let all such know, that we will not admit them to reconciliation, until they have shaken off

the old man with all his works; and become new creatures in Jesus Christ for how can we absolve those, who in the sight of God are still bound with the chains of their sins? *S. Elig. lib. 4. c. 11.*

Far be it from the Roman Church to evacuate Discipline, by so profane an indulgency; and to violate the majesty of holy Faith, by breaking the sinews of Ecclesiastical severity; in so hastily admitting those that are lapsed, to the remedies of reconciliation and communion; which false compassion serves only to fester their old wounds, and to make them more miserable: The Roman Clergy to *S. Cyprian, epist. 31.*

He doth Penance as he ought, who so repents his former sins, that he commits no more afterwards; for he that laments his sins, and commits them again; does like him that washeth a raw brick, which the more he washeth it, the more he turns it to dirt: *Ibid. Hist. lib. 2. sent. cap. 13.* He that still commits the sins he pretends to repent of, acts more a mocker than a true Penitent; and doth not so much implore God's mercy with humility, as he seems proudly to despise him: *ibid. cap. 16.*

True Penance is to grieve for former sins, and to commit no more that need be lamented: *S. Ambrose, Ser. 14. Hier. in psal. 118.*

We call that repentance fruitless which is so acted, that the Penitent still continues the same, or the like, or a worse sin; wherefore it is necessary for him that would truly repent, to return to the original of his faith; to wit, that he be very diligent to perform his Baptismal promise, to renounce the Devil and all his pomps: and to have so sound and lively a belief in God's greatness and justice, as may make him most diligently careful to keep his Commandments: otherwise it is but a feigned and counterfeit repentance: *Pope Greg. 7. epist. lib. 7. epist. 10.*

He that laments the sins he hath committed, and yet forsakes them not, renders himself more guilty, and lyable to a greater punishment than he was before: *S. Greg. Pope pastor. part. 3. admonit. 31.*

It is necessary that perseverance accompany true repentance; for no mortifications nor afflictions will do the penitent good, if he return to his vomit. . . . It is true, the sacrifice of tears is a most acceptable holocaust to God, sufficient to expiate all sins; But in whom? In those only, who do so confess and repent, that they return no more to their vomit; and who with the spirit of humility and a contrite heart, flee to the bowels of the mercy of Jesus Christ; and continue to bring forth meet fruits of repentance: *Petrus Blesensis, de Conf. Sac. sess. 6. c. 14.*

If a Man pray with his whole heart, if he weep for and lament his sins with a true sorrow; if he labour with the continual exercises of good works to appease God's wrath, and obtain his pardon for them; such an one may happily obtain his mercy, and avoid his judgments: *S. Cyprian tract. de lapsis.*

If a Man should be so soon restored to his former innocent state, it would be but a sport to relapse into the death of sin: *S. Austin, Sermon. 34. de div.*

The custome of our grief banisheth the extravagancy of our crimes, and the charms of false delights; so that whilst we sorrow for the sins we have committed, we prevent our selves from committing them again; and by constantly condemning them, we learn to live innocently: *S. Ambros. l. 2. de penit. cap. 10.*

Because the Church knows not the secrets of Mens hearts, and can unbind none, but those that are truly converted and risen again; therefore she suspends those that confess their sins from the participation of holy Sacraments; and excludes them from the Church, to do penance for a certain time in sackcloth and ashes; that after they have been tryed with the mortification

fication of a long penance, she may certainly discover whether they be inwardly converted or not: *Ivo Chartrensis.*

He truly repents, who obeys God's Commandments with humility and patience, and his Priests; and by this submission and his good works, labours to obtain his heavenly mercy: *S. Cyprian ad Cler. ep. 34.*

It is one thing to repent, and another thing to do penance: to repent is to weep for what we have done, and to commit no more those things which are to be lamented; to do penance is to satisfy for sins, with fasting, alms, &c. *S. Anselm in cap. 3. Mass.*

I call him truly penitent, who sighs Nights and Days, and saith with the Prophet, *I will every Night wash my Bed with tears, &c.* I call him truly penitent, who altogether divorceth from himself the evil he hath done, and begs God's pardon for it: I call him penitent who follows not his concupiscences; and deprives himself of his pleasures: I call him penitent who loves the good he had neglected, and entirely deserts the evil he had done: *S. Ambros. Sermon. 35. post. 1. dom. quadr.*

It is not enough to change his life to goodness, and forsake his sins, unless he satisfy for them, by the affliction of true penance, by humble sighs, and grief of a contrite heart, and alms, &c. *S. Austin, hom. 50. sub finem.*

How can a Man make himself worthy of the Communion of the Church? how, but by correcting his evil habits; and demanding penance? that having defiled his Conscience by the impurity of his sins, he may be cleansed by the satisfaction of due penance: *S. Austin Sermon. 57. de temp.*

True penance consists not only, in refraining the evil one hath committed, but requires moreover the performance of good works: *S. Chrysost. hom. 10. in Mass.*

Neither did the Church of God ever think any means safer, to remove God's impending punishment; than that Men should practise these penitential labours, with true and hearty sorrow: *Council of Trent. Sess. 14. can. 8.*

The whole life of a Christian ought to be one continued penance: *Concil. Trent. Sess. 14. in doctrin. de Sacramento extr. unct.*

What is it but an abominable dissimulation, to prune our sins superficially; if we do not inwardly root them out? whilst in our hearts we are slaves to self-love, covetousness, vain-glory, ambition, and inwardly cherish all other Vices; iniquity gives it self the lye which danger, if we would avoid, let us lay the Axe to the root, and not to the branches: *S. Bernard, Sermon. de assumpt.*

When God accepts of a sinner, he justifies him, to the end; that he may cease to be a sinner: *S. Austin, tract. 44. in Johan. lib. 2. c. 8.*

Think not thy self secure when thou hast confessed thy sins, as though thou wert always ready to confess and commit them; do so confess thy sins, that thou beest always full of pain and solicitude for them: to be in pain and solicitude for them, is to labour constantly, to ponder constantly, to force thy self with constant care and diligence, to effect the cure of thy sins: *S. Austin upon these words, Quoniam iniquitatem meam ego pronuncio.*

By the Decrees and Ordinances of the holy Fathers all infamous persons are to be excluded, from partaking the holy Eucharist: such as are Mountebanks, Juglers, Inchanters, publick Buffons, those that use Plays forbidden by Canon-Law, Bauds and Whores, all these and such like are to be denied the Holy Sacrament of the Altar, until they have entirely forsaken their wicked life, and performed the penance enjoined them.

As also all those who are constant Dice-players, who are not to be admitted to the Sacrament of Communion, until they have left off this practice. Nor those that are constant Drunkards, nor Gluttons, nor Epicures are to be admitted to the Eucharist of thirty days; that during that time, they may resolve to renounce those Vices, from whence all manner of

As also all those who sell and buy with unjust weights and measures, are to be thirty days barr'd from the holy Communion; after that they have accepted the penance injoynd them, according to the Rules of the Holy Canons.

As also all those who contemning the Decrees and Precepts of the Church, will not hear Mass on Sundays and Holy-days; nor stay in time of Mass, until the Priest give the last blessing; shall be debar'd the Communion, according to the discretion of their Confessor, until they have done condigne penance.

Also all those who publicly blaspheme God, the blessed Virgin *Mary*, or any of the Saints, or curse them, or swear irreverently and wickedly by their Names; or any member of them; shall be excluded from entering the Church, and the holy Communion, until they have done publick penance.

Also all those who revile the Priestly dignity, and the Priests themselves; or defame or abuse them publicly, are forbid to enter into the Church, or to Communicate, until they have done penance.

Also all those who deliberately commit Man slaughter, and who entertain in their hearts any enmity or envy, which inspires them the desire or will to revenge themselves of their Neighbour; and those who unjustly oppress their Neighbour, or derogate from his good Name and Credit, by slanders; none of all those shall be admitted to receive the holy Sacrament of the Eucharist, until they have done satisfactions, by being reconciled to those they bear ill-will unto; and repairing the harm and prejudice done them; and also perform'd the penance which shall be enjoined them.

To conclude; every Confessor who is careful of the Souls of his Penitents, may (when he seeth just cause for it) debar them from the holy Communion, for such a certain time as the greatness of their sins may require. And his Penitents ought to obey his direction therein, if they be not dispensed with by some Superiour Authority in the Church, v. g. of the Bishop, *Synod. Ausbourg*. And this they understand may be done, even with relation to secret sins also.

These last above mentioned, are the Canons of the Synod of *Ausbourg* in Germany, held anno 1548. c. 19. de pen. & remiss.

T H E
Advertisement.

HE that collected the forementioned Passages, was perswaded he might gratifie the Christian World, in presenting it with this diminutive Compendium, of those Authentick Rules and Maxims, which are directly opposit, to that wanton, licentious, and careless conduct of our new Casuists: and which will at the same time serve to justify the Decree, by which our holy Father Pope *Innocent* the Eleventh hath so lately condemn'd Sixty-five of their most dangerous Propositions.

He hath not applyed himself to inform the World, what malignity every single proposition contains in it self; nor in what manner it tends to the destruction of the most important precepts of the Gospel, and the most necessary Rules of humane society; nevertheless it will be easily perceived, by the clear consequences of all those passages of Antiquity taken together; how much those scandalous Pedagogues (who teach so corrupted and preposterous Morals) do stray from the truth they ought to follow. But that which amazeth the World with astonishment, is to observe that incorrigible obstinacy of theirs, by which they labour to vindicate their doctrines from that publick Contempt, which they have justly been reduced unto; by so many Censures and Condemnations which have deservedly passed upon them.

Every one knows with what marks of aversion the famous Faculty of *Sorbon* did reprove them in the Year 1641. by that sharp and vigorous Censure which they then passed against the Books of Father *Bauny*, as also with how much indignation and dislike the *French* Bishops did blast them, the next year after. Nor is the World ignorant of what hath passed since in the year 1653. the sacred faculty of Divinity in *Lovane* having that same year been consulted by *James Boonen* Arch-bishop of *Malin*, Concerning XVII. Propositions which he offered to their examination: to whom they returned answer, by declaring that these Propositions were not to be suffered to be put in practice; and that it was the duty of Superiours to use their Authority to forbid the teaching of them: upon which this wise Prelate condemn'd them: and did about a Year after, write to the Lords the Cardinals of the Inquisition of *Rome* a most excellent Letter becoming his Zeal and Episcopal vigilancy, in which he gives them an account of his proceeding in this business; and desired them to assist him with more effectual remedies and means to oppose those Abuses; which (saith he) are so notorious, that they ought not to be neglected: It is in this Letter he openly declares the extreme grief he is sensible of, that in his old Age he doth not only see the World replenish'd with malice; but also growing every day more and more corrupt, by the Indulgent Compliance of a multitude of Confessors, who too easily yield the reins of Discipline to cherish the appetites of sinners, upon the meer authority of a few late Casuists; who instead of regulating all their practices by the infallible Maxims of the Gospel, have invented ways to make void the indispensable obligation we have to follow them.

The zeal of this holy Bishop went further yet; for about half a Year after, that is to say, in *February*, 1655. He having learn'd that the Stationers
K
of

of his Diocess sold certain Books of Divinity, published by *John Caramoniel Lobkowits*; full of divers propositions which scandalized the Learned and pious, and justified their abominable Maxims; did thereupon condemn all this Author's works, and prohibited all the faithful of his Diocess to read them; to the end to preserve them (as he saith in the same Censure) from that large Gate and spacious way which this new Casuist (whom those known Corrupters of morality, dignified with the title of Great *Caramoniel*) had laboured to set open to Mankind, by seducing them out of that narrow path which alone leads to life; as hath been taught us in the Gospel, by the expresse testimony of Christ himself.

The death of my Lord Arch-bishop of *Maline* (which happened shortly after) put a stop to his laudable designs; and gave new courage to all those, who looked upon him in his life time, as the greatest Persecutor of their new doctrine; which found no less resistance a little after, from the endeavours of *Anthony Triefst* the Bishop of *Gant*, as soon as he perceived, that besides the XVII. Propositions which the faculty of *Lovane* had already condemned, there were many more no less extravagant and impious, spread abroad in his Diocess. For the impudence of those who profess these loose Morals is such, that those of their Authors which come last, add always some new extravagancy to the inventions of their Predecessors, as we could evidence by many instances, if it were not inconsistent with our design of a bare Narrative. My Lord-Bishop of *Gant* then writ to the same faculty of *Lovane*, and sent them a Copy of XXVI. Propositions, to desire their determinate judgment of them; that he might thereupon issue out such speedy direction to his Diocess in those points, as might be most conducing to the good of souls; and also be enabled to solicit his Holiness for a more powerful assistance, and such a Remedy as might become Universal.

In order to satisfy this just request, and to second his pious intentions, the sacred faculty of *Lovane* having employ'd about a Moneths time in the examination of those Propositions, did at last condemn them; the fourth day of *May*, in the year 1657. and gave notice thereof, to my Lord-bishop of *Gant*; who immediately issued out a Decree for the solemn Condemnation of those infamous assertions, which he calls the plague of souls. There is nothing can be read more home and convincing, than what this good Prelate hath said upon this subject: for after he hath bewailed the blindness and unhappiness of those, who being exceedingly transported to embrace that which flatters their itching inclination; have recourse to such Doctors as are disposed to satisfy their humour: he puts them in mind, that they never reflect, that they shall not be judg'd at the sovereign Tribunal, according to the vain opinions and deceitful interpretations of those seducing Pedagogues, they were so affected followers of: but that that just Judge will examine their lives, and pronounce their Eternal doom, according to the certain and fixed Rules of Christian piety: and that at that dreadful day, these welcome Directors shall not be call'd to defend and plead their Disciples cause at GOD's Tribunal; by alledging probabilities and sophistical subtilties to excuse their sins with; and to prove that it was lawful to desert the surer way; and to follow the less sure, if thought more convenient: for to conclude (saith he) it is then that every Man shall carry his own burden, and receive the reward which shall be due to those good or evil actions, which he hath really, not probably done, whilst he was clad with his earthly Tabernacle.

Thus

Thus things passed in *Flanders*, whilst the *French* at the same time used their utmost endeavours, to defend themselves against the Corruption of those perverters of Christian Morality: and to keep at distance from them that mortal poyson, wherewith those Masters of error had already infected the *United Provinces*. It was to this necessary end, that the Reverend Curates of *Paris* resolved to joyn themselves with the Curates of *Rouën*; and did also solicit the Curates of other Dioceses unanimously to prosecute with them the same laudable design, to get all those wicked maxims of these new Casuists (whereof they had made a faithful Collection) Condemned, as well by the General Assembly of the *French* Clergy then sitting at *Paris*, as by any other Authority it belonged unto.

To omit many things then which had passed before this, as for example, the Process which the University of *Paris* made in the Year 1644. against Father *Hereau* Jesuit, reader of Cases of Conscience in their Colledge of *Clermont*; as also against Father *Caussin* a Jesuit, upon the occasion of his book, Intituled, *An Apology for the Religions of the Society of Jesus*; in which he laboured to justify the Society from the accusation which the University had drawn up against them: nor to make any reflection upon the decree of the Kings Council, dated the 28th of April in the same year; which ordered that the said Father *Hereau* should remain under Bail, in the said Colledge of *Clermont*: To make no mention I say, of any of these matters, as being more remote from our present design: it sufficeth to take notice, that the Curates of *Rouën* did upon the 28th day of August, anno 1656. present their request unto their Archbishop: who having told them, that this was a Common Cause, and concerned the whole Church; did order that the said request and the aforesaid Collection should be sent to the General Assembly of the Clergy; to the end that the Censure and Condemnation of those Wicked Doctrines might become more solemn and authentick, by the decision of so renowned a Synod. In the mean time, the Reverend Curates of *Paris*, having by their Letter of the 13th of September solicited the Curates of other Dioceses, to joyn with those of *Rouën* (as themselves had done,) they did unanimously make their Remonstrance to the General Assembly of the Clergy, by their writing bearing date November next following; in which they made a large Narrative of all that concerned this business. It is here they justly complain, that their Adversaries (whom they now declare against) have made use of many lying devices to lessen their credit; and expose them to groundless suspicions of their Religion; pretending, that one cannot condemn the extravagancies laid to their charge, without being of the number; or at the least a favourer of the Calvinists. It is here also that they testify, that they thought themselves obliged to be no longer silent; when they saw a greater corruption of Christian morality than ever was taught by *Pagans*, introduced into the Church of God: they add that there is just reason to fear, that the Bishops silence or connivance in these circumstances may be interpreted, that they tacitly consent to these indulgent Maxims: and that the presumption of their Writers is improved to an impudence, to abuse the Churches long-sufferance, with a publick Declaration (set forth by their Father *Mascharenhus*) that she approves and authorizeth their extravagances, because she suffers them. It was there *in fine*, that they most urgently and zealously question'd, why the Church did not disown those scandalous sons, and publicly testify the extreme aversion she bears in her heart from them and their doctrines?

In this manner it was, that those famous Curates represented to the Assembly of the *French* Bishops, the danger all the faithful were exposed unto, by the new opinions of these Casuists; which was cause that the said Assembly (which was resolved not to break up without finding some remedy against so great and pressing an evil,) did give order for the re-printing that book of *St. Charles Borromée*; (which contains Holy and Evangelical Maxims quite contrary to those whereof the Curates did prosecute the Condemnation:) as also did appoint the publishing of a Circular letter, in which the Assembly declares, That the want of leisure to make a through examination, is the only reason that hinder'd them to pronounce such a solemn Judgment, as should have stop'd the course of this plague of Consciences; and that they would most willingly have done it, if the Curates had made their address sooner.

This Ordinance of the *French* Clergy was not sufficient, to stop those evils thus complained of: But on the contrary, those pestilent sticklers, (whose pernicious Doctrines had caused so much trouble) did immediately shew themselves more insolent than ever; and by joynt Conspiracy published another book more scandalous than any of their former; Intituled, *An Apology for the Casuists, against the Calumnies of the Jansenists, &c.* by a Divine and Professor in the Canon-Law. In this book (which came to light in the year 1657.) they did not only maintain all those same Propositions which the Clergy endeavoured to get condemned; but also many other new ones, more extravagant and intolerable: and that which was very remarkable, was the extreme diligence and care which the *Jesuits* bestowed, to distribute and sell this book with their own hands, in their Colledge of *Clermont* in *Paris*, by which every one understood sufficiently, that they owned it for their own work; which was soon after confirmed, by discovering the *Jesuit* they had employed to write it.

The Theological Faculty of *Paris* did soon after condemn this Libel, which Mr. *Guyart Sindic* brought them the 15th day of *January*, 1658. and the Censure of the Faculty was published the 16th of *July* following: it was also condemned by the Censure of the Vicars General to the most Eminent the Lord Cardinal of *Retz* then Archbishop of *Paris*, with a Mandate thereunto annexed, both bearing date the 23. of *August* in the same year: and lastly about a year after (to wit upon the 21. day of *August*, 1659.) the Inquisition of *Rome* did (at the command of Pope *Alexander* the VII.) issue out a Decree for the Condemnation of the said book, which was become abominable and odious to the whole world.

But as the Authors and Favourers of these Doctrines did not for all this desist from maintaining and propagating them, by all ways in their power; there was soon after great need of New Censures, and condemnations: for which reason the Congregation for the Inquisition did about four years after find themselves obliged, to forbid and condemn a New book published by their disciple *Caramouel*; with this Title, *The Apology of John Caramouel, for the most Ancient and most Universal Doctrine of Probability*; against which book the Congregation issued out a Decree, bearing date the 15. *January*, 1664.

But the book which at that time made the greatest noise in *France*, and which alarm'd all the world with its abominable maxims in Morality; was that detestable work of theirs, call'd *Amadeus Guimenius*: which contains a doctrine, which may be look'd upon as the very sink and magazine of all the wickedness, the most hardened and most reprobate Spirit of man can be capable of, when most forsaken by God: *non est ista sapientia sursum*

sursum descendens, sed terrena, animalis, diabolica: the wisdom of these men descends not from heaven, but is earthly, brutish and diabolical.

It was against this Book, that the Theological Faculty of *Paris* roused themselves with an incomparable zeal, and singular courage; and against which they published the most important Censure that ever was pronounced by that Faculty. For having taken into consideration what arts the Authors of this new attempt did make use of, to teach men how they might entirely shake off their obedience to the Gospel of Christ, under the pretence of rendring his yoke more sweet; as also by what subtle devices they corrupted the purest maxims of Christian morality, under a feigned shew of defending them, whilst in reality, they renewed all the most infamous opinions: the Faculty did rightly judge, that it would be to little purpose, to have begun to preserve the Faithful from those mortal poisons, by the condemnation they had passed upon the forementioned insolent Apology for the Casuists; if they did not bring to perfection that good work; by continuing to oppose this last soul-murdering book, with the same vigour and resolution. So that it was condemned by their censure of the 3 of *February*, 1665.

They declared moreover, that though they had condemned a considerable number of propositions collected out of this book; there remained nevertheless many more not only contrary to truth, but also most opposite to chastity, destructive to the integrity of our lives, and publick honesty; each of which did equally deserve to be condemned in particular; but that they were detained from that task, merely by the aversion they had from making a retail of that books dirt and corruptions. Whence it is evident enough on the one side, how much the honour of the Church is prejudiced by those wicked doctrines, which these men ascribe unto her; and on the other side, how necessary it is for Pastors to watch continually over their flock: that they may correct the present, and prevent future corruptions, which an infinite number of Christian Souls are in danger to be infected with, if the watchmen be not extremely careful.

Moreover, this Censure of *Sorbonne* was soon after followed, with the famous Decree of Pope *Alexander* the VII. against 28 Propositions concerning moral actions, bearing date the 24 of *September* in the same year. The Pope in this Decree declares, with what extreme grief he relents it, that so great a number of loose Tenents should be revived again, and replanted in the Church of God, (out of which they had been so long banished) and other new ones also be publicly introduced: after which he adds, that to defeat those extravagant attempts of enlarging, or (to say more truly which tend only to the obstructing of heavens narrow way, and consequently to the evident ruine of souls) he had committed the examination of those opinions to divers Doctors of Divinity, and since that to the discussion of the most eminent Cardinals Inquisitors, &c. all which having applyed themselves with all possible care and necessary prudence to the consideration of that most important business; he had by the result of that examination condemned and forbid them. But not having finished the examination of other propositions of the same nature, which lay at the same time before them; by that means it came to pass, that they were not all comprehended in this first Decree. Therefore the said Holy Father caused a second Decree to be drawn up, dated the 18 of *March*, 1666. importing the condemnation of some other Propositions, which (with those beforementioned) make up the number of 45. all which were forbidden under the same penalty.

This was the state of things at that time, in which they continued some while; in such sort that it seemed, that the licentious humor of these new Casuists was entirely curb'd by these Decrees: and that being cowed on the one side by the Authority of *Rome*, and repress'd on the other side by the detestation which all the world did evidence against their dissolute principles; they durst not for these reasons, either write or appear any more: But this fair calm lasted but four years; they could no longer contain themselves within those just bounders, which the Church had prescribed them by so many condemnations and censures; accompanied with the common and general complaint of all persons of Authority and knowledge; that they made the way to heaven too wide to be useful for any thing, unless (by the conduct of their unheard of and scandalous probabilities) to open a gate to admit all sorts of crimes, and make every thing lawful.

Now as to what concerns *France*, that which they call the peace of the Church, was at that time a sufficient bridle, to keep those restless and disorderly spirits in silence and submission. But having after that found means to draw into their party many powerful persons as well Clergy as Lay-men; (whose lives appeared so conformable to the *Jesuits* Morals, that they stood in need of their easie and convenient maxims, to exempt them from that rigid duty, of quitting the next occasions of sinning, and taking away the scandal they gave) by these endearing methods, these pretious directors begun to make head again, and have brought things to that pass; that the peace of the Church so boasted of in *France*, is at this day nothing more than a species of unjust war, where the one side is (humanly) almost always certain to be victorious and triumphant; because the other side is neither allowed to complain, nor defend themselves: from which injustice proceeds the banishment of so many worthy Church-men and Curats; and so many other ugly persecutions, which have hapned of late years, and are exercised even at this present.

Things passed not altogether in the same manner in *Flanders*; notwithstanding those Imperious Casuists used there too, their utmost endeavours to procure the same success; even by the same unworthy means and conduct. For first, they dispersed their maxims with more boldness and presumption than ever: and secondly, they laboured (as they did in *France*) to slander and render odious and suspected in every kind, all those whose zeal and Christian piety did oppose them.

In short, they did there teach such wicked and extravagant Propositions, that one could in humane reason expect nothing less, than an entire and universal destruction of all Christian morality; if those dangerous masters had been suffer'd to continue to sow their tares without resistance.

There needs no more to convince any man of this Truth; than to shew him the conclusions they publickly defended from time to time; and particularly at *Lovane* and *Antwerp*; in which they were not ashamed to propose the most scandalous maxims in the world, for wholsom and holy rules of good life. Let any man peruse to this purpose, their conclusions defended at *Lovane*, by *Giles Estrix* a Father of their Society, and Professor of Divinity, in the Year 1670. and those defended at *Antwerp*, by *James Maillot* a Professor of Divinity of the same Society, in the Year 1673. and those defended at *Antwerp* by the Fryars minors (their Disciples) Anno 1674. and those defended at *Lovane* the year after in behalf of the *Jesuits*, by the said Fryars; and those defended at *Antwerp*, by Father *Philip de Hornes* another Professor of Divinity of the Society; as also those offered to be defended by the *Jesuits* of *Lovane*, anno 1676. and actually defended by them, and

and the foresaid Friars at *Liege*, where they went to defend them, because my Lord-bishop of *Namur* forbid them to defend them in his Diocess; to omit many others of their Books and Writings publish'd in defence of their said Tenents.

But as the Propositions contained in all these forementioned Writings were horrid and intolerable, so the greatest part of the pious and Learned persons that heard of them did both in their discourses, and printed works, confute them with Godly rules of a contrary doctrine. This was the occasion of those excellent Books published since that time by Mr. *Nesfen* Divine of *Malin*, *Huygens*, and *Van Vianen*, Doctors of *Lovane*; Father *Giles Gabriëlis* Reader of Divinity of the third order of *St. Francis*; and Father *Macarius Havermans* Canon and Professor of Divinity, of the order of *Premonstrants* of the Abby of *St. Michael* of *Antwerp*; all eminent persons and renowned for their piety, wisdom and learning: whose solid Writings these new Casuists were not able to impugn directly, nor to obscure with any artificial mist, capable to hinder the evidence of that truth which shined in them. to the Confusion of their false Morals, which they were so conscious of, that they thought it best to have recourse to their ordinary stratagem.

They labour then to slander and render suspected all those they conceived to be their enemies; they accuse them of *Janseuism*; and hoped by this means to fright all Men from daring to oppose their doctrine. For being destitute of all other defence, they make this Calumny of *Janseuism* their only Bulwork and last hold, wherewith they think to secure themselves, against all the assaults that can be made against their most infamous and most corrupt opinions: so that Father *De Hérns* whose Conclusions we mentioned above, makes no difficulty to give this answer in his 30th. Conclusion. (to those who pretended to prove by the doctrine of *S. Austin* and other Fathers, that Men are commanded to direct all their actions to God Almighty) *Let not that startle us (saith this Jesuit) but rather let us suspect the truth of what is alledg'd by them, seeing they cite only the authority of S. Austin.* It is not proper in this place to make any further reflection upon this rash answer; as also how injurious they are to the Church of God through the Person of this Saint: But who can sufficiently admire, with what impudence these new Casuists do suspect all those who tie themselves to teach and follow the doctrine of the holy Fathers! and refuse to own any for true Catholicks, but those who blindly addict themselves to the opinions and judgment of new Writers in points of morality? so that according to their preposterous maxims, not to love novelty, is to be a Novelist, and not to dare deviate from the certain Rules of holy Scripture, and the decisions of the Fathers, is to be suspected of heresie; and not to prefer all those fallacious subtilties lately borrowed from *Aristotle's* Philosophy, before the sense of Antiquity, is in their monstrous sense to be guilty. They call their adversaries Novelists, though most addicted to the maxims of Antiquity; without reflecting how properly this Character belongs to themselves, whilst they boast themselves to be the Inventors and Professors of a New divinity: *Tota Theologia moralis* (saith one of them) *si verum fateri volumus, Nova est*: And being urged with some exprefs passages of the holy Fathers, he return'd their usual answer, *I grant that the Fathers taught so, but I hold the contrary.*

We may add by the by, that it hath always been the custome and method of Hereticks (when they found themselves streightned with the Arguments of Catholicks) to tell them, that they held a doctrine already condemned: Thus *Julian* in his disputes accused *S. Austin* of being a *Manichean*, as is to be seen in *S. Austin's* Books against *Julian*. But to be short, what mean these

these new Casuists when they tax for Jansenists and suspected persons, those who cannot suffer their flattering politick licentiousness? what resemblance or relation is there between the Propositions condemned by *Innocent* the Tenth, and *Alexander* the Seventh, and those doctrines which are now in question? are not those of the first sort concerning grace and free-will; are not those in hand belonging to manners and good life? Is it not possible, to know whether a Man may kill him that gives him a box on the Ear or not, or whether or no a single Woman may without sin procure abortion to avoid scandal or death, and many other things of this nature, without diving into the most profound, subtil, and obscure points of Scholastical Divinity, concerning grace and predestination? Nevertheless it is upon this very ground, and by the same disparity, that these new Casuists of *Flanders* have made so great an out-cry within this 4, or 5. years; even to address their complaints to his Holiness, Pope *Clement* the 10th. against those who are become their Adversaries for no other reason, but because they could not endure the practice of their loose and most pernicious opinions.

It was Father *Estrix* (the forementioned Jesuit) who did in the end of the Year 1675. under the feigned Name of *Francis Simon* Reader in Divinity, print a Book at *Maience*, wherein he makes a large complaint to the said Pope in a petitionary way: in which Book also he (with an impudence beyond imagination) lays for his ground-work, that all the godly Christians of *Flanders* are struck with an amazing fear of a powerful Faction, which they see a forming: though it is most false that there is any such Faction as he speaks of in *Flanders*, and that the godly Christians of that Country ever had any such fears; unless he take those for his godly Christians and faithful, who are faithfully devoted to the practice of their Maxims! But how can he call those the godly faithful, who relinquish without scruple the safe and certain means of salvation, to follow the doubtful; and who are willing to rely on hazardous and dangerous probabilities, in things that concern their eternal welfare, whilst their own reason forbids them to trust such deceitful mediums in any worldly business of the least concern? He saith moreover that these godly faithful did content themselves at first to sigh out their fears in private, without any noise; but that they cannot now contain themselves from echoing out their fears, by publick Complaint. And at last he presents to the Pope XXV. Tenents or Propositions, demanding his judgment of them in the name of the said godly faithful, whose tender Consciences prompts them to reject them as evil.

But this Book (or rather infamous Libel) came no sooner to light, than it was condemned, by *Alphonse de Beughes* Lord Arch-bishop of *Malin*; as being stuffed with lies and calumnies. Whence we may reflect also, that the said Father *Estrix* had some years before that, publish'd some Books, which met with a Condemnation even at *Rome*; which bad fate nevertheless did nothing abate his Confidence, to accuse those to the Pope (as we have seen) who found themselves obliged to refute those wicked morals in *Flanders*, which he was encouraged to defend there.

It was before this Pope *Clement* the Tenth then, that those whom this Jesuit had call'd to *Rome*, were obliged to give answer; and to this purpose the Reverend Father *Gabrielu* (one of those whom this Jesuit had most injuriously slandered) drew up a conclusion consisting of Nine Articles the 26th. of February, 1676. representing on the one side, the moral truths which he believed Men bound to follow; and on the other side, laying open the false Maxims which he thought them obliged to renounce: all which he offer'd with a most respectful humility to the chief Bishop; expecting his judg-

judgment and decision concerning the whole matter. So that whilst he laid open the extream injustice they had used, to expose his Doctrine to sinister suspicions; he at the same time gave to understand, how the censure they had demanded against him, was for many unanswerable reasons the just desert of his accusers. In his Epistle prefix'd to his Theses dedicated to his Holiness, he declares how much he is astonished at the confidence of those, who would persuade his Holiness that there is a Faction in *Flanders*, consisting (as Father *Estrix* words it) of Men of erroneous opinions; and that his wonder is increased, by hearing himself reckoned in the Number. He shows also, that it was an unsufferable abuse put upon the Catholick Bishops of the Low-Countrys, to Print a Book at *Maisence*, in which they most falsely feign, that all that Country-People lament the growth of those Errors which force them to inform his Holiness of this Faction: whilst nevertheless that neither any Bishop nor any Pastor of *Flanders*, nor the ordinary Censurer of Books, had signified any thing that could second this Complaint. Besides, though the Names of three or four Persons be fix'd to this wicked book as its approvers, to wit, *James Emans*, *John Niderwits*, and *John Loventhal*, yet the Author very craftily omits to tell the World, that they were three Religious men, one a Carmelite, another a Dominican, the last a Jesuit, as they are pleas'd to intitle themselves in their approbations of other books: a thing not unworthy of our observation; for that it seems, that as the Author of this wretched book (whose fate it was to destroy himself at length, by the fictions and lies which are laid to his charge) thought good to cover his shame, with the disguise of a borrowed name: so these Regulars did as wisely forbear to disgrace their Orders by publicly owning their respective Families in their approbation.

This was the true state of these proceedings, when by reason of the death of *Clement* the Tenth, the Parties began to solicit their cause with our holy Father Pope *Innocent* the Eleventh, whose praise is this day great in the Church of God: for the Learned and famous Father *Macar Havermans* (another of those whom Father *Estrix* was pleas'd to slander in his foresaid book) had not set Pen to Paper against this infamous Libel, until after the middle of the Year 1676. at which time he wrote one, which he address'd to this new Pope *Innocent* the Eleventh, by the title of *An Apologetical Epistle* against the unjust accusation of *Francis Simon* Reader of Divinity: unto which he added since, *A Theological dispute* concerning the Authority of the holy Fathers, and particularly of *S. Austin*, printed in the beginning of the Year following: By which two pieces this excellent Man hath so entirely confuted the injustice, slanders and false doctrines of his Adversaries; that they are esteemed as most useful shields to wield and repel all the attempts the new Casuists have made, under the feigned names of *Francis Simon*, *Francis Charles Reymarkers*, and *Lewis Bona*, to overthrow those that resisted them in *Flanders*.

But this Learned man thought it as necessary to assault them as to defend himself; and to this purpose he begins the 4th. Chapter of his Apologetical Letter with these words; most holy Father, that which remains for me to do at present, is, that having hitherto appeared as one accused, come to purge and justify himself, (which duty I have fully complied with) I must now change postures and take my turn, in acting the part of an Accuser; by proving clearly, that we can with much more reason and justice, both accuse and convict our Adversaries, of teaching both in their books and discourses a new doctrine, unknown to the Ancient Fathers, and most dangerous in practice: and that this is the very doctrine, which truly causes

both sighs and tears in all really godly believers; and forces their repeated prayers and hearty wishes, to see it at length condemn'd. That theirs in short is the doctrine, by which the due practice and use of the Sacrament of Penance are not reformed (as they vainly pretend) but rather become entirely deformed; and which lays open to too many Christians a large and spacious way to lead them to destruction. So that the name of Novelists, which these dangerous Pedagogues attribute to us, is by all the Justice in the World their own proper Character.

Thus spoke that Heroick Defender of pure Evangelical Morals; after which he gave particular Instances, of some of those new Masters most scandalous propositions.

Then makes it immediately evident, that their design and main intent is, (after they have indirectly and tacitly disproved and vilified the judgment of the holy Fathers) to possess the faithful with a new Moral Divinity: to which purpose *Caramuel* (whom they so highly extol for advancing their Principles) puts on the Confidence to say, that the Catholick Church ought to be esteemed more happy at present, than ever she was; for that she hath amongst her Children so great a number of holy and Learned men, who have had the industry to enlarge Heavens way, by introducing so many indulgent and favourable opinions; because (saith he) without them a multitude of Christians would be damned, who are saved and conducted to Heaven by the doctrine of probable opinions.

After that he remarks, that if the doctrine of probabilities (such as these new Casuists understand it, and which is the Basis and Ground-work of all their new Moral Divinity) were once suffered and approved of, there would be no sin, nor disorder in the World, which one might not palliate and justify by its assistance; because there is not any crime which might not be excused, at least by some probably probable opinion; and consequently might be followed and practised with a safe Conscience; according to the express decision of Father *Ignatius Maillot* the Jesuit alledged above, whose own words I shall give you, taken out of the Conclusions he defended at *Antwerp*, anno 1673. That an opinion may be lawfully followed (saith he) it is not necessary that one be certain that it is probable, but it is sufficient that one judge it to be probably probable.

At last he concludes with this important observation, that though every single Man of these new Casuists doth not defend nor teach all of these extravagant opinions, (whereof he there instanceth some) but on the contrary, that some of them are sometimes condemned by particular Teachers of that Clan, as false in speculation; that nevertheless there is not a man of them, but doth either directly, or indirectly, maintain them all in practice; because they all teach, that it is lawful to practise a probable opinion; and that every probable opinion is safe and good in practice, though one judge it to be false in speculation. 'Twas by this principle that Father *Herman Bussembaum* a Jesuit so freely undertook to teach us in the first Treatise, eleventh chap. and 4th. number of his famous Book of Cases, (so highly commended and diligently recommended to all Confessors by the Society) that they are not to be condemned, who go consulting many learned, until they find one indulgent to them; so that he be pious and prudent, and be not thought to hold opinions which none else hold, (which is their sense of the word singular) because (saith he) such persons follow a probable opinion in so doing. By which it appears that according to the principles of these new Casuists, it is the same thing to say that an opinion is true, as to say, that it is safe, or merely probable; because, let it be never so false in its self, and in speculation;

tion; it is still (according to them) safe and good in practice; so that in practice, they all teach and mutually approve of one anothers opinion, as occasion requires; though for politick ends, (and to provide for their Societies vindication when she happens to be particularly taxed with some extravagancy) they are pleased to hold quite contrary to one another in Speculation. These reflections of Canon *Havermans* are certainly most judicious and solid.

After this the Sacred Theological Faculty of *Lovain* resolv'd to send some of their own Doctors to *Rome*, to solicit for the condemnation of those dangerous propositions, which the New Casuists did still continue to insinuate, and plant in *Flanders*, with as much insolence and obstinacy as ever. The Doctors pitch'd upon were *Vau-Vianen* Canon of *St. Peters* in *Lovain*, *Steyart* Canon of *Ipres*, and Father *Christian le Loup* of the Order of *St. Austin*. They set forward upon the *Wednesday* before *Easter-Sunday* in the year 1677. and my Lord the Bishop of *Castries* (then Apostolical Vicar in the United Provinces) did write by them to his Holiness in their behalf.

Other Bishops had design'd to do the same; and even some of the *French* Bishops (seeing to what excess these new Casuists had advanced their licentious doctrines, and that they employed all imaginable arts to regain them credit with the world) prepar'd a Letter to be presented to his Holiness, humbly requesting him, that he would appoint such remedies, as might be judg'd most fit, to remove from the Church, those extreme evils they thought it necessary to acquaint him with. The Learned man who was chosen to draw up this Letter, is well known, not only by those famous writings he hath published formerly upon this subject; but by those also he even to this day obliges the world with, by the name of *Essays*. It was he that compos'd this Letter in the name of many Bishops who were to subscribe it.

They took into consideration in the first place, that in the time of the Primitive Church, Hereticks did only assault the mysteries of Faith; and that the infection of ill example was all that was offer'd then to the prejudice of manners; (none daring attempt to corrupt the Rules and maxims of good life) so that vice was then easily discovered in its own colours; and it was their shield against evil examples, that the faithful had still the purest precepts of the Gospel before their eyes, unaltered, or disguised at that time, by the deceitful and pernicious subtilties of men.

2. They take notice that those difficulties which are now call'd Cases of Conscience, were formerly decided by Bishops only; and for the most part in Provincial Councils: that ancient Authors were far from deciding points which concern manners and good life, so rashly and inconsiderately as our modern Casuists do: for that being perswaded of the truth of *St. Thomas* his maxime, to wit that it is always dangerous to determine those points, wherein there is question whether they be mortal sins; because though the error by which we are perswaded, that that which is a mortal sin is not such; may perhaps lessen somewhat of its enormity, yet it takes not the sin away: for these reasons they were very timorous, and loth to expose themselves to this danger in deciding points of morality, and much more averse from publishing their sense of these matters amongst the people.

3. They discover that the only expedient pitch'd upon by these new Casuists, to secure themselves from the danger they expose themselves into, by their rash decisions, where truth is so hard to be found out; is to establish this fundamental maxim: that they are always equally secure, whether they follow what's true or what's false; or whether they know the law of God, or be ignorant of it: for this foundation being once settled, it clearly follows,

that

that neither the Divines who decide these Cases of Conscience, nor those that follow their resolutions, are in any danger. To make good this principle, instead of being directed by their Ancestors, who (treading the steps of the Fathers of the Church) taught unanimously, that ignorance of the first principles of the eternal law is never invincible, nor doth excuse from sin; these new Evangelists on the contrary have boldly determined, that one may be ignorant of the principles of the eternal Law, even with an ignorance truly invincible; such as exempts from sin, all those who act contrary to this Law. Having established this principle, they then applied their industry to stretch to the uttermost of their power this liberty of violating the Law of God without sin; as also to increase the number of those, who are to be deemed invincibly ignorant of the truth: which they have performed by comprehending under this rank, all those who see not the truth clearly in some moral matters; and who only see some probable reason on each side. And that at length, to enlarge all the bounders that can possibly be invented to confine this unlimited liberty and indifference, of following every thing that may be thought probable; they have wire-drawn it so far; as to make it lawful for those who are in suspense between two probable opinions, (though they believe at the same time, that one of them is more probable, and safer than the other) to follow that which is the less probable, & less safe. And that as there was nothing wanting to the perfection of this Science, of following all sorts of probable opinions (which *ipso facto* that they are probable are safe according to them) but to make them so common, that they might always be found in any subject whatsoever; they have been wonderfully successful in that exploit also; by establishing on the one side, that every probability (though never so nicely taken) serveth to qualify any opinion to be followed without sin, though at the best it be but probably probable; and on the other side, that four Learned men, and oftentimes one alone, are sufficient to make an opinion probable: a maxim so current with them, that they look upon him as stupid and ignorant, that makes any difficulty to acknowledge every opinion for probable, that is taught by four Authors. Hence it is, that when a Bishop condemns a proposition, which he grants to be taught by some of these Novelists; they think he gives them sufficient cause to traduce him, for a man ignorant of common principles, and incapable of Learning, and consequently to proceed to scoff at his injunctions.

4. They bewail the disorders and confusions with which these new Pedagogues have perverted the doctrine of Christian behaviour, to set up their abominable maxims; and lament to observe the excessive number of those monstrous novelties they have brought forth into the world; and those many Religious principles they have abolished; which had been held in all ages, as most Orthodox and Authentick: it is from hence the Church received that deep and dangerous wound, which hath so long forced the sighs and tears of all good people; and which makes them cry out; Can this be the purity and holiness of that Evangelical doctrine, which struck all the Philosophers, with admiration, and which hath (more than miracles) been the cause of the Conversion of *Pagans*? Can this be the Christian purity which did so far excel the justice of the Doctors and *Pharisees* of the *Jewish* law? Is it possible that it should ever come to pass, that there should be cause to Tax Catholick Divines with holding more corrupt maxims in the doctrine of manners and good life, than ever were held or practised by the Doctors of the Law, or the *Pharisees*, or prophane Philosophers, or even the worst of all *Pagans*? for where in all the world are used so many crafty wiles, and artificial evasions, to defeat the Law of God, as in this Society of our New
Evan-

Evangelists? who ever gave so much liberty to mans concupiscences as they do? who ever invented maxims so destructive to civil Society, or ever took so little care as they do, to find out and follow the truth?

At last they conclude with attesting, that the Bishops of *France* as well as those of the *Low Countreys*, not being able to suffer those dangerous extravagancies any longer with patience; had some time since begun to seek out some means to curb the licentiousness of these Casuists; and that it was their hearty wishes, that they could entirely abolish all their works of that nature; as the second Council of *Chaulons*, and the sixth of *Paris* had formerly destroyed some books, stuffed with errors about the Sacrament of Penance. But that now they have no Provincial Councils, and therefore there remains no other remedy in their power, than that every single Pastor by himself, stand in opposition to the spreading of this poyson; and labour within his own sphere to secure his flock: so that considering the extreme peril and incorrigibleness which always attends a mischief of this kind; they find themselves obliged to beseech his Holiness his assistance, that their weak endeavours may be supported by the strength of his supreme Authority; and that this matchless plague diffused through the whole Church, may receive an antidote from that healing power, which the Apostolical See exerciseth in the Government of the same Church.

These were the principal Contents of this Letter, which nevertheless was neither subscribed, nor sent by those Bishops, in whose name it was prepared: the reason is well known, and it is but too evident, that certain Court-Bishops have upon very unworthy motives, obstructed this just design, of many other truly Apostolical Bishops; some of them led with ambitious aspirings, after such advantages and favours which they despaired of ever obtaining, without the mediation and assistance of that Society which this Letter condemns, others of them through continual absence from their Dioceses, and their neglect to apply themselves to secure their flock from those incroaching poysons; were withheld by their own conscioufness, that they were too ignorant of the extravagancies it complains of, to be able knowingly to subscribe it.

Nevertheless though his Holiness could not be informed of the sence of those Apostolical Bishops of *France* by this Letter; for want of a general subscription: yet he learned it sufficiently, by those worthy and most excellent approbations, which the said godly Bishops had subscribed to the Censure and Pastoral Letters, passed and published by *Guis de Seve de Rochestouart* the Lord Arch-Bishop of *Aras*; which said approbations are Printed in the head of the collection of the said Censure and Letters. For this worthy Prelate having upon the Eighth day of *June, anno 1674.* writ a Pastoral Letter concerning the Administration of the Sacrament of Penance, directed to all the Curates, Vicars and Confessors of his Diocese; by which he admonisheth them, to avoid those abuses which have crept into the use of this Sacrament; and wherein he gives them many important instructions touching this subject: he thought this would not be sufficient, but that he was bound at the same time to pass his Censure upon those dangerous and wicked propositions, which some spread abroad in his Diocese; and which did seem both in themselves, and by their consequences, to destroy the Doctrine of the Church, and the whole method and conduct she hath always obliged her Pastors to observe, in the Administration of this Sacrament. To this purpose then he published his censure upon the 7. of *November, 1675.* and declared the Doctrine contained in those Propositions (he recites there) to be dangerous, false, scandalous, temerarious, &c. And manifestly contrary

trary to the doctrine of the Gospel. And after that, in the year 1676. he writ a second Pastoral Letter, not only in confirmation of those instructions which his first contained; but also to render the Censure he had passed more effectual and profitable; by confronting those abuses he had condemned, with short general maxims quite opposite to them.

Now having sent Copies of his Censure and Letters to divers other Bishops, (whose judgment he desired to know concerning them) he received their answers accordingly; to the number of twenty six: all which are to be seen prefixed to the collection of the said Censure and Letters: because (as it is said above) they are truly so many Authentick approbations: the Bishops we speak of are these, the Bishop or Archbishop of *Bourges*, of *Constance*, of *Amiens*, of *Namur*, of *Tournay*, of *Beauvais*, of *Boulogne*, of *Nevers*, of *Verdun*, of *Baïonne*, of *Oleron*, of *Agde*, of *Angers*, of *Châlons*, of *Meaux*, of *St. Paul*, of *Agde*, of *Valence*, of *Grenoble*, of *Seez*, of *Lucan*, of *Rochelle*, of *Albi*, of *Sarlat*, of *Cominges*, of *Condon*. It was thus, that (notwithstanding the abovementioned Letter of the *French* Bishops was neither signed nor sent to *Rome* by them) his Holiness did nevertheless learn, that it was not the *Lovane* Doctors only, that complained of the pernicious morals of those new Casuists; and desired to see them condemned, that the Church might be delivered from the infection of their Poyson.

It is not necessary to relate here in particular, all that passed at *Rome*, whilst the Doctors managed their Process against their Adversaries in that Court: But it will suffice to give a general information of the issue and success of their endeavours; which was in short, that his Holiness granted them this famous decree, which we now publish for the furtherance of that pious intent, which moved his Holiness to lead us to it by his example; in which said decree is condemned so great a number of scandalous and detestable Propositions; that the Theological Faculty of *Lovane* merits no small praise in the Church of God, for that their painful zeal, which obtained a sentence so long and earnestly desired by all good men. So that instead of the Twenty five opinions or propositions which Father *Estrix* (the abovementioned Jesuit, in his libel masked with the name of *Francis Simon*) doth most falsely and slanderously attribute to the feigned faction which he surmised to be in *Flanders*. Behold those Adversaries which their Calumnies and strange maxims had created them, return them no fewer than Sixty five, which nearly concern their Society, and all other new Casuists their disciples: and which appeared so abominable to all good men when duly examined; That there is not any person of virtue and good meaning which doth not rejoyce to see them blasted with so sovereign a Censure.

Nor did these men advantage themselves any thing, by those lying and shameless impostures they used, to defame and vilifie those Heroick defenders of sound morals: it is very well known, what news the Superiour of the Colledge of the Premonstrants of *Lovane* received from *Rome* about two years since; to wit, they gave him to understand that the Protectors of Murder, of Simony, Usuries, and all other crimes, had spread abroad a report there, that the famous Doctors of *Lovane* had ventur'd to expunge out of the Litanyes of the B. Virgin these words, by which the faithful give her the glorious title of refuge of sinners. The publishers of these slanders were too blind to consider, that these and such like their unchristian proceedings did but prepare a tempest, and increase the storm, to be discharged upon their own heads: no more did it help them any thing, to assault (as they did) the good name and reputation of that pious and learned father *Gabrielis*, (of

whom

whom we have spoke above) with the most venomous and malicious calumnies and slings, reprobate souls can be capable of; because of those Learned and excellent Sermons he made at *Brussels*, by which he purchased their hatred and aversion: in which kind the spirit of darkness did so far transport them these later years; that they made no conscience to send their slanders as far as *Spain*; even to accuse the said worthy Father to the Queen Regent, whom they laboured to perswade, that he was a wicked Heretick, and denied that the blessed Virgin had been the Mother of Jesus Christ: Upon which the Queen writ to the Duke *de Villa Hermosa*, whom she order'd to inform himself of the matter: But his Excellency having opened the business one day at Table, in presence of many of the Noblest and best qualified Persons of the Low-Countries; was inform'd by them, that this Father had (to their knowledge) most worthily preached the quite contrary to that pernicious tenent upon divers occasions: and also that his worth and piety were so universally own'd and revered; that there was no possibility ever to suspect him guilty of such an error. And thus these lying Masters drew no advantage from this calumny, by which they hoped to get him banished without any leave to be heard, to make his cause known, (as they did that Nobly born and eminently pious *German* Capucin, out of the Emperors Dominions, and divers others) by this method to rid themselves of an Adversary, whose learned Discourses and Writings were so great a *Remora* to the advance of their licentious Morals.

Certainly whosoever doth seriously consider, that excessive dissoluteness of life, and extream deluge of Vices, which are bred, nourished, and authorized by their new doctrines, will never wonder at the answer which one of the Cardinals made, upon the Eve before the day appointed to sign the Decree which condemns these Sixty-five Propositions: for one of the Doctors which solicited their Condemnation, visiting his Eminence, ask'd him if this Decree would not be made shortly? he replied, it will be signed to morrow; to which he added these words, *Cum detebitur iniquitas terra*: to morrow the iniquity of the World shall be blotted out.

But to make these words good and intelligible in their entire signification; It were necessary, *First*, that this present Censure of these 65 Propositions should be seconded with another Condemnation of many of their other Tenents, no less dangerous and wicked than those which are already condemned. *2dly*, That these Decrees were observed as sincerely, and submissively, as the nature of them requires, by those whom they most concern: as to the first point, there is good reason to hope, that we shall not be long without the fruits of such a performance: for we are inform'd, that their Eminences labour as yet, in the examination of 36. more of their Tenents, which seem to deserve condemnation as much as the former: (thus far the translation) such as these following.

This the Translators to the words [Now as to the second.]

1. **F**irst, that of *Mariana*, (who speaking of a lawful King to whom Subjects have passed their Oath of Allegiance) he saith: "If he pervert the Religion of the Land, or if he draw the common enemy into his Country, he that labouring to satisfy the publick desire shall essay to kill him, shall in my judgment not do unjustly: *Mariana de Rege & Regis institutione*,

Printed

Printed at Toledo by Peter Roderigo, anno 1599. sixth chap. which Book was reprinted since at Mentz by Balthasar Lippius, anno 1605. And in the same Chapter he saith of James Clement, 'O excellent confidence of spirit! 'O memorable fact! amidst the blows and wounds which he received, 'he continued full of comfort, as having redeemed with his Blood the Liberty of his Countrey; and having slain the King. he purchased himself 'great renown, in expiating the death of the Duke of Guise, (treacherously 'made away) by shedding the Blood-Royal. Thus dyed Clement, being about '24. years of Age, a young man, of nature gentle, not tough of body, but 'that a higher power actuated his vigour and courage. And in the same 'chapter, he saith, This Clement had been instructed by Divines (with whom 'he consulted in that point) that it was lawful to kill a Tyrant. And that it may appear that Mariana's doctrine is not the opinion of a few Jesuits; this Book was approved of by their General Aquaviva, as also by Stephanus Hoyeda, Visitor of their Society in the Province of Toledo, and licensed by them to be printed, as may be seen in the beginning of the Book, where these words are added also, *Quippe approbatus prius à viris doctis & gravibus ex eodem nostro ordine*; these Books of Mariana have been approved by grave and Learned men of the Order of Jesuits. This doctrine of Mariana's, of making away Princes, Becanus another Jesuit acknowledgeth to be the common Tenent of all the Jesuits: *Atque hac est expressa sententia Johannis Mariana loco citato, & aliorum Jesuitarum qui hac de re scripserunt; in qua non video quid Calvinista possint merito reprehendere*: are Becan's words, in *Respons. ad Aphorism. 9.* Besides, Valentia distinguishing of a Tyrant by Administration, and Usurpation; plainly affirms, that of a Tyrant (taken in the first sence) there is the same reason as of other Malefactors, who cannot be punished but by publick Authority: *Valentia 2^a. 2^a. disp. 5. quæst. 8. punct. 3.* Moreover, Franciscus Verona Constantinus another Jesuit hath writ an Apology for John Chastel, where in his 2^d. chap. and 2^d. part, he plainly affirms, that (notwithstanding the Decree of the Council of Constance) it is lawful for any private man to murder Kings and Princes condemned of heresie and tyranny. Again, the Jesuit Gretzer commends Mariana's book; and saith, A lawful Prince who disobeyes the Pope, ought not to be made away by any private man; if sentence be not pronounced against him, or that it be not demanded by the Voice of the People, or that the consent of Learned men (*understanding themselves*) run not that way: thus Gretzer in his *Vespertilio*, pag. 160. Also Clarus Bonarscius in the 13th. chapter of his *Amphisheater*, a Jesuit, commends Mariana thus; What Age shall not reverence those grave and learned Writings of Mariana, his piercing phrase; the neatness and loftiness of his Narrations, the plentifulness of his wit, together with his master alike commendable? Emanuel Sa, another of them, in his Aphorisms, *Verbo Clericus*, affirms, that the Rebellion of a Clergy-man against the King is no Treason, because he is not subject to him: Bellarmine hath something to the same purpose, in his 28th. chapter *de Clericis*. Lastly, (to omit many other instances out of their other Authors) Divers of the Jesuits have writ in the commendation of Garnet's fact; and amongst the rest the Apology writ for him by the Jesuit John L'Heureux, was approved by their General Aquaviva, and three others of their Doctors: which said Author labours to justify Garnet's fact, pag. 103. and pag. 165. and Guignard the Jesuit wrote a Treatise in praise of James Clement, together with divers motives for making away the succeeding King: for which he was executed in Paris, the 7th. of January, 1595. Hayes, Comolet, Gontier, (all Jesuits) taught the same doctrine; as may be seen in the French Records: and the

supplication

supplication of the University of *Paris*, presented to the Queen Mother of *France*, in the time of King *James* of *England*: tells the Queen it is a common doctrine amongst the Jesuits, amongst whom they instance *Suares*, &c.

2. That Subjects are not bound to keep their Oath of Allegiance to an excommunicate person: *Tolet* in his first Book of Instructions of Priests, *ch.* 13.

3. It may be said, that the Subjects of a Prince who refuse to receive without just cause, the just Laws which he hath caused to be legally published, sin not at all: *Escobar theolog. moral. Tom. 1. lib. 5. sect. 2. c. 14. probl. 13. p. 160.*

4. Let them remember, that Antiquity cannot be attended unto without danger: *Father Celor, lib. 5. p. 241.*

5. When an Infidel is perswaded that his Sect is probable, though Christian Religion appear unto him more probable, out of the extremity of the point of death, he is not obliged to follow it; because he judgeth prudently, he may persist in his Idolatry: *Zanchez oper. mor. lib. 2. c. 1. n. 6. p. 86.*

6. God hath not so much commanded us to love him, as not to hate him: *Sirmond* in his Treatise of the defence of Vertue, *part. 3. tract. 2. p. 19.*

7. It is no more repugnant to the divine Word to erre, or to speak a thing false in it self, by the nature which he hath assumed; than to be tormented and dye in the same nature: *Amicus tom. 6. disp. 24. sect. 4. n. 116.* And that it is no absurdity to say, that the Word by the mutual Communication of two natures is capable of sinning: *Amicus sect. 2. n. 103. ibid.*

8. It is not only in Criminal matters, that zeal and hate inflame a Soul, and transport it into excess and violence; but that the Saints themselves acknowledge, that they are not exempt from this infirmity; and flagrant passions sometimes push them on to actions so strange, and ways of expressing themselves so far removed from truth, that those who have written their Lives, have call'd them holy extravagancies, and hyperbole's. . . . this infirmity is not so Criminal, but that God did tolerate it in the persons of those Authors whom he inspired, and whom we call Canonical; whom he left to the sway of their own judgments; and temper of their own spirits (amongst those, he names *S. Paul* in the point of grace) *Adam* in his *Calvin* defeated by himself: *part. 3. cap. 4.*

9. It is the great perfection of a Christian, to keep himself indifferent to do what God shall reveal unto him; and not to determine himself to do what he hath already revealed, and taught in the Gospel: thus the Jesuits in the first Edition of their spiritual exercises, printed at *Burges*, anno 1574. pag. 31, & 32.

10. To incur these penalties (of sin) a sinner must consent (at least tacitly) to that punishment he is to undergo, if he obey not: *Tambor. decal. lib. 1. c. 2. sect. 10. n. 12.* quoting *Suares*, *Zanchez* and *Conink.*

11. If when we were obliged to observe the Commandment, we had no thought thereof, and that without considering either right or fact, we violate the Commandment by neglect, this forgetfulness is innocent, and free from all sin: *Zanchez op. mor. lib. 1. c. 16. n. 28. p. 73.*

12. Men would be always in doubt of the love they bear unto God; if it ought to be in a higher degree, than the love of any Creature whatsoever: *Filiut. tom. 2. mor. qq. tract. 22. c. 9. n. 283. p. 92.* and *Amicus tom. 4. disp. 29. sect. 2. n. 15.*

13. Blasphemy is no mortal sin, unless a man use it with an express intention to dishonour God; or that he despise God or blaspheme him, out of hatred: *Bauny, chap. 6. of his Sum, pag. 66, &c.*

14. To omit any thing that God and Nature obligeth us unto; to be reconciled to our Neighbour; is no mortal sin, unless in case of scandal: *Bauny* in his Sum, *ch. 7. p. 81.*

15. Taking scandal properly, and for a special kind of sin, one is not guilty thereof, but when by a formal design, he saith or doth something for the ghostly destruction of his Neighbours: *Bauny* in his *Sum*, *ch. 39. p. 623.*

16. If a Father be in danger of his life, and money be demanded to save him, of his Son, who is rich; if the Sum demanded may be taken out of his superfluous goods, or only becoming the condition of the Son, I would oblige him to give it: but if it ought to be taken out of what is necessary unto him, in such sort that it would impoverish him, or cause him to fall notably below his condition; I would not oblige him at all; and it is not certain, that he is obliged in the first case: *Tambor. lib. 5. decal. c. 1. sect. 1. n. 11.*

17. *Suarez* and *Tollet* admonish us, that the Command which the Bishop makes unto those under his Charge, to hear Mass in their own Parish, is not obliging: *Layman, lib. 4. tr. 7. c. 3. n. 3. p. 185.*

18. To lye with a Woman, considered as ones own Wife, is a good, not an evil object; by consequence, the will may without mortal sin, not only desire this action considered in this manner; but may also regard it simply with pleasure: *Layman, lib. 1. tract. 3. c. 6. n. 12. p. 41.*

19. *Zanchez* saith, that kisses and touches of the body are permitted to persons betrothed, though they foresee that pollution will follow thereupon; provided the Man be moved unto it by some just reason, namely, that he may not appear ill-humoured, or too austere: *Escobar, tr. 1. exam. 8. n. 74. d. 149. sect. 3.*

20. It is lawful to lend Money, or a Chamber to one that demands it to whore with; when it cannot be refused without some great damage proportionable to this evil: *Zanchez oper. mor. lib. 1. c. 7. n. 32. p. 25. & n. 31.*

21. He who in taking what is anothers doth him no prejudice, because he made no use of it, and was not like to use it; is not obliged to restitution: *Sa, verbo furtum, c. 6. p. 292.* Nor is it a mortal sin to steal, when he knows his Master hath affection for him, or when his Master makes no account of what he steals from him; or when he is of such a disposition as he would not have the stealer to be burthen'd with the debt of it: *Lessius de Jure & Justitia, l. 2. c. 41. d. 9. n. 79. p. 496.*

22. He that finds a thing, and not finding the owner at present spends it *bona fide*, though the owner appear afterwards, he is not obliged to quit the possession: *Bauny sum. c. 13. p. 185, 186. Layman, l. 3. tract. 1. c. 5. n. 24.*

23. A man that gives up his Estate to pay Debts with, may retain to himself, what is necessary for him to live honourably with; though his Debts were contracted by unjust and manifestly wicked ways; as when one borrows money of many persons, with a design never to pay it again: *Lessius* cited by *Escobar, tract. 3. exam. 2. n. 163.*

24. If the things a Man hath got by Usury, be mingled with others their like which belong to the Usurer, that one cannot distinguish them; it must be presumed, that the Usurer is become a lawful Possessor of them: *Lessius de Just. & Jur. l. 2. c. 20. d. 18. n. 136.* The same saith *Escobar*, of him that hath received more money than his own, because he came to it by no unlawful way: *Escob. tr. 3. exam. 2. c. 4. n. 107. p. 362.*

25. A person who promiseth with an intention to oblige himself, is not obliged, if he had no intention to perform what he promised: *Tambor. decal. l. 3. c. 12. or 17. sect. 1. n. 4.* And if you did vow it, with an Oath, and doubt whether you had an intent to oblige your self, it is probable you are not obliged to keep it: *Tamb. decal. l. 1. c. 3. sect. 7. n. 6.*

26. An Oath cannot oblige in Conscience beyond the intent of him that swears; and by consequence, he that hath no intention to swear, cannot be obliged.

obliged to any thing at all, though he did swear: *Zanebez op. mor. l.2. c.18. n.12,13. p.49.*

27. One may use equivocations, though the Judge make him swear that he doth not use them; for he may swear, understanding secretly, that he doth it as far as he is obliged to speak clearly; or by framing some other thought, to make his answer true: *Zanebez oper. mor. l.3. c.6. n.45. p.31.*

28. One may become a publick Auditor, or Communicant with Hereticks; if it be done out of derision, or compliance with the times, or with intent to accomplish his designs: *Bauny his Sum, ch.6. Cons.4. p.73.*

29. We must not believe, that God hath given unto his Vicar, other power, than what is necessary and sufficient for an humane Government: *Amicus, tom.8. dub.17. sect.2. n.14. p.275.*

30. The Commandments of the Church may be fulfill'd, by an action which is no act of true vertue; nay, even by an act in it self sinful: *Conink 3. part. q.83. a.6. n.302.*

31. The Traditions of the Apostles are humane Laws; and for that cause, the Church may change them: *Azorius instit. mor. lib.8. c.4. q.4. p.743.*

32. A Husband who when he fasts, cannot do the Marriage duty; or a Wife made to look less pleasing thereby, both are exempt from fasting: *Fillint. tom.2. tra.27. c.6. n.119.*

33. To be able to judge of the good or evil of an action, it is required; that we first have a natural thought (which is not in our power) which may be the beginning of this deliberation; and it is not in our power, to excite this first thought: *Sanchez oper. mor. l.1. c.16. n.21. p.72.*

34. Pride is no other thing, than an irregular desire of ones own greatness; which hurts the Conscience notably, only, when it is joyn'd with the contempt of God; as when one thinks he hath all the good he hath from himself, or his own desert; and not from God's free bounty; or at least willeth he had them so: *Escobar, tr.2. exam.2. n.4,5,6. p.290.*

35. If a Priest whilst he carries the blessed Sacrament, calumniate and defame his Neighbour, or rob him; I see no great irreverence in so doing: *Tamborin Method. Confess. l.2. sect.5. c.7. n.42.*

36. It is more probable that natural sorrow is sufficient, that the Sacrament (of Penance) be effectual: *Fillintius qq. mor. tom.1. tr.7. c.6. n.154. p.185.*

37. If the Concubine be very useful to the Fornicator, to cherish him, and keep him in good humour; so that without her he lives in melancholy; and hath great distast of the food that is prepared him; and cannot easily find out another Maid-servant, who may be proper for him; he cannot be obliged in this case to put away his Concubine, because his satisfaction (in these circumstances) is more worth than any temporal good: *Sanctius in select. disp. 10. n.20.*

38. The work of Sacramental Penance, when it is done with a wicked intent, (even to commit a mortal sin) is nevertheless sufficient to discharge the penance commanded by a Priest, for satisfaction for sins confessed: *Amicus tom.8. disp. 16. dub. 14. n.37. p.262.*

39. It is certain that the virtues which S. Paul required in a Bishop (writing to Titus, or Timothy) are not at all above the vulgar: *Celas lib.9. cap.20. p.947, & 946.*

40. The Husband is not so Master of the Body of his Wife, that he hath a perfect dominion over it; but he hath only power to use it according to the Law of Marriage; with exclusion of all others: which certainly takes not from the Woman, power to gain something sinfully, even by prostituting her Body: *Tamborin lib.7. decal. c.3. sect.3. n.23.*

41. To

41. To omit infinite more as extravagant as these, we will conclude with that of their devoted Disciple *Caramouel*, whom they so affectedly magnifie for defending their Principles; very consequently to which he saith thus.

Christianity is the most probable of all Religions, and it contains in it many Sects; of which some are more Ancient, and others more novel; some more safe, some more pleasant,..... amongst which the *Roman*, the *Lutheran*, and the *Calvinist*, are truly probable; and consequently there is no necessity for a *Lutheran* to return to the *Roman Church*,..... for besides the *Roman Church*, (which I acknowledge to be probable) the *Lutheran* is also Christian, and probable; and it is besides more pleasant than the *Roman*; wherefore may not a *Lutheran* say the Church of *Rome* is as to Truth very probable, and for Conscience very safe? but this hinders not, but that the *Lutheran Doctrine* which he professeth, may be also probable, Christian, and safe; and even more safe, since that an Opinion less probable is more safe, when it is more pleasant: *Caramouel Theol. Fund. pag. 472.*

NOW as to the second condition or requisite, we ought (for any thing appears) to expect that to be brought to pass, rather by the prayers and sighs of pious Christians; than by the care and solicitude of Men: and to say truth, what can the Pastors and Prelates of the Church do more, than publicly declare against the scandalous and most pernicious doctrines of these new Casuists; as they have actually done, by so many censures as they have published against the most Infamous Apology for those corrupted guides? or what could they do more than address themselves to the *Popes* as they have done, to Conjure them, that they would employ all the strength of their Authority, to root out this Plague which infected the Church of God? And in short, what could the *Popes* themselves (*Alexander the 7th.* and *Innocent the Eleventh*) do more, than forbid all Persons, under the same severe excommunications as they have denounced; to teach, or hold, or practise, those damnable doctrines? nevertheless it is to be feared, that these disobedient Masters (if God's singular grace mould not their hearts anew) will not desist from their said doctrines and practices; but will endeavour to justify their perseverance therein, by that principle of theirs which perswades them, (as we have already intimated) that their probable Opinions are above all Condemnations and Censures.

And indeed there are three degrees, or pretences, by which they harden their obstinacy, until it become altogether incorrigible. First, by abusing the Churches long-sufferance, they have the impudence to publish, that she authorises their extravagant maxims because she suffers them; and that her silence in these cases is equivalent to her consent or approbation, as may be seen alledged by these Jesuits, *Bauny* and *Mascarenhas*, the latter of which teacheth boldly, in his 5. Treatise, Number 491. *That it ought to be understood that the Church licenseth all that she suffers to be taught and published by Casuists.* Which said doctrine is maintained by their later Writers also. Secondly, their Confidence carries them further yet, even to pretend, that the Bishops cannot forbid their Books, (such as *Diana's* for example) but only in the same manner as merchandise are forbid; at the most as accidentally hurtful, but not as evil in themselves; to which purpose their Disciple *Caramouel*, in the 89. 137. and 393. Pages of his *Fundamental Theologie*, tells us expressly: 'That Bishops may forbid the Books of Casuists, as Men forbid merchandise, or as hurtful by accident; but they cannot condemn them as evil; that it is impossible to condemn a probable opinion for it self;

‘self; and that it is impossible also that an opinion maintain’d by many Authors, should not be probable; that according to the common opinion of Casuists, four Authors are sufficient to make an opinion probable; and that it necessarily follows, that one only Author is sufficient for the same: and in one word, that a probable opinion (to wit, such as hath been held by famous Casuists) can never cease to be probable and safe; unless the contrary be made an Article of Faith, by a new definition of the Church: and that a Condemnation of less Authority than this, can never take away its probability. Thirdly, they are forced by the necessary Consequence of this Principle, to make a down-right declaration, that the very Decrees themselves of the Inquisition of Rome, &c. passed upon any decision of the Casuists, can but stand for a probable, or at most, a more probable opinion. For thus doth their Apologist *Amadeus Guimenius* relate it in his Treatise of a Probable Opinion, *Proposition 1. numb. 4.* saying: ‘But what think you if an opinion be rejected and forbidden by a Decree of the Inquisition? *Caramouel* answers (*Theolog. fund. part. 1. fol. 17. epit.* dedicated to *Innocent the 10th.*) I know that it is the common opinion of Divines, that these kind of censures or prohibitions have for the most part no other force or weight than of a probable, or more probable opinion: (and accordingly he adds, *2. part. fol. 5. n. 12.* thus) When a book or an opinion is proscribed and forbidden, this prohibition makes it not improbable; but leaving it in the same degree of probability it had before; it is only ordered for the publick or private good, that they abstain from teaching or maintaining it; as the same Author declares more boldly, *part. 1. Theol. fund. n. 182. 259. 290.* Where he labours with might and main to perswade this proposition; that there is no authority in the whole visible World, which can condemn Probable Opinions.

These are *Caramouel’s* words alledged by *Guimenius*, which *Caramouel* agrees punctually with his School-fellow *Diana*, who in a subject wherein he holds contrary to the decision of one Pope, speaks thus, *part. 5. tr. 13. R. 65.* ‘I grant the Pope said it as head of the Church, but he did it as delivering only, what he conceived to be most probable, within the sphere of his own sense. By such shifts as these do our new Casuists slight, and labour to render insignificant even the most authentick censures of that Apostolical See they have sworn so absolute an obedience unto.

The Church therefore labours to little purpose, in condemning the particular extravagancies of these Novelists; whilst she leaves uncensured those three false principles we last reflected on; unto which they make their last address, as to their chief refuge and castle of defence: and which tend to leave these disorders remediless. It is therefore a thing to be extremely wish’d for, that amongst those other Propositions which shall be the next censured, we may especially find these three; which are the very fountain and off-spring of the venome and malignity of all the rest; for otherwise the detestable maxims of these unhappy Men may well lye smothered for a while, but they will soon revive again, and never be entirely abolished.

In the mean time, the horror they breed in the minds of the faithful, at the very first perusal, will always be a great advantage on the Churches side, by which she may more easily defend her self against the infection of these doctrines; it being most certain, that without the assistance of either censure or prohibition; we need but consider them in their own terms, to find them carry along with them their own condemnation: and that they are no sooner looked upon, but generally they are hissed out with a defiance; which is an antidote appointed by God’s good providence, for the security

of the most simple: *Ut adversus quaslibet disputationes quas infirmi discantate nequant, horrore ipso Ecclesia muniretur*, saith *S. Austin: lib. 5. de baptis. cont. Donatistas, cap. 6.*

It is then by this horrible aspect, that these propositions are inseparably attended with; that we discover an extreme blindness and hardness of heart, in those who continue so obstinately to maintain them: It is this truth is the cause, that the *Friars Minors of Antwerp* are now fallen into greater need than ever of the Abbey which the Jesuits promised them the revenues of. For indeed since these *Mendicants* have delighted to signify themselves so diligent Followers and faithful Disciples of the *Society of Jesus*, in all the maxims which relate to their new morals; they have found themselves slighted and cast off, by the best Houses where they used to be plentifully supplied; in so much, that finding but a slender welcome at the Canon Regulars of the Order of the *Premonstrants*, who used to give them large Alms; and thereupon being much afflicted, they immediately went and unloaded their Complaints to the said Jesuits in these terms; *Propter vos Reverendi Patres mortificamur tota die*, that is to say, it is for your sakes Reverend Fathers, that we are grudg'd at every where; to whom the Jesuits (to encourage them to constancy in the Societies service) made this reply, *Sustinete, sustinete, erimus vobis Abbas*, to wit, have patience, have patience, we will reward you with an Abby.

We have one reflection more to make, before we conclude, that is, that this Decree of our Holy Father Pope *Innocent the Eleventh*, could never have been granted at any time, wherein it could have been more necessary and acceptable to the Kingdom of *France* than at present; considering the strict process on foot in this Kingdom, against a certain sort of Offenders, discovered there of late in great Numbers.

The News-books of *France* have for these many Months together inform'd us of little else, than the daily Imprisonment of very many Persons of both Sexes; of all sorts of conditions; but especially of Women of good Quality; for the Tryal of which guilty Persons, the most Christian King hath instituted on purpose a Chamber of Justice in the Grand Magazine of *Paris*. All of them are accused, either of the Crime of Poysoning, or that of procuring Abortment: now whosoever shall lend an eye to some of those Propositions, condemn'd by this Decree of Pope *Innocent the Eleventh*; will without doubt easily judge, that nothing could more advantageously second the care, the *French King* takes to purge his Kingdom of such hainous murderers; than the late censure of these Propositions: we need but read them to make us understand, that for certain they have either been the fatal seeds, from whence those horrible corruptions have sprung; or that at the least, they have very much contributed to their encouragement and justification: for what greater temptation could happen to those who were already evilly disposed; than to learn by the maxims of these new Casuists, that these very Crimes were no sins; or at the least, not such, as ought to be looked upon with any great aversion?

For not to review the 13, 14, and 15. Propositions, in which it is allowed to a son, who is impatient to become heir, to wish for the death of his Father, with an absolute desire, or to rejoyce lawfully, if he have kill'd him by some accident; and where it is further said, that one may pray for, and desire ones death with an intellectual desire; so that it be not done out of hatred, or aversion; but by the motive of some temporal profit: to omit these and such others of them, as do sufficiently induce a man to commit crimes, do not some others of them, to wit, the 30, 32, 33, 34, and 35. Propositions expressly

expressly make it lawful to commit them directly? When you have perused these last, you will find them sufficiently abominable, to give all good Christians occasion to rejoyce at the justice his Holiness hath done the Church, in condemning them all by his decree: for which reason it can never be too often published; that all the world may be acquainted with that righteous judgment he hath passed upon them: nor was it less necessary to translate the said Decree into *French*, in what it touches all the rest of the 65 Propositions as well as these five last mentioned; that no man may plead ignorance of what he ought to avoid, as condemned by his chief Pastor.

What wickedness is greater, than to hold wicked opinions; and to refuse to believe the wisest and most learned? they fall into this foolery, who being puffed with any difficulty in their search after truth; had rather confide in their private sense, than consult the writings of the Prophets, the Sacred Epistles of the Apostles, or the Authority of the Gospel: and therefore because they would not be Disciples to truth, they become the Masters of error. *St. Leo Pope Epist. 10. Translation.*

Translator to the End.

TO conclude, it is evident by this compendious abstract of the Jesuits numerous, and by themselves approved Writers, unanimously concurring in the same design and doctrine, (evidenced at large in the process of those infinite volumes from whence we took these patters) that the Jesuits are the only Patrons of all those scandals which Protestants do ordinarily fix upon the *Roman Church*; all the other bodies or Communities of our Church manifesting themselves enemies to such Principles, by abhorring, condemning, and writing against them: whence we may persuade our selves these following truths.

First, That they are more pernicious enemies to the Catholick Church, and more abominable hypocrites than the worst of reformers; in as much as these execute a divorce from Gods Church, only in the sincerity of a mistaken zeal, or erroneous understanding; whilst those seeming domesticks usurp the sacred rights of her Communion, to force upon her the patronage of that Atheism, those vices, and that intestine Schism, they most impudently continue to persecute and defame her with so scandalous a defence of.

Secondly, That whosoever make choice of that body for their guides, must either know them no further than their plausible outside, which they can suit to all humors; (which practice gave occasion to a Renowned Father of theirs (making an Oration at *Paris* in commendation of their Society) to draw this conclusion, *adeo ut vere dicti simus, Tales quales*; and to *Alexander Hayes* a Scotch Jesuit frequently to repeat this saying, *Jesuita est omnis homo*;) or that they are supinely careless of their Salvation: not using so much diligence in chusing a ghostly father, as they would do in chusing a Lawyer or Physician. Or thirdly, that they are lovers of liberty like their directors; or at the least, that self-interest and temporal advantage obliges them to welcome those bolsterers of iniquity.

These are they whom we may with our Saviours and *St. Pauls* pious indignation justly characterize the brood of Vipers, the men of sin, yea the worst of Idolaters! who by a professed contempt of our Holy Faith and Religion, as well as of their Baptismal engagements, abuse Gods revealed truth, and the holiest Institutes of Christianity, to advance and exalt that profane deity of Pride and Avarice, the Alpha and Omega of their Society; unto

unto which they so studiously Sacrifice the supreme homage of their order : and unto which consequently each particular member is observed in his practice to conspire to erect a Temple in his own breast.

These are the Christian Atheists, who rob God of the homage and adoration due unto him from all his rational creatures ; his Church of the belief and submission of the Faithful ; Princes of their Allegiance and Fidelity due from Subjects ; Parents of their childrens respect and obedience ; Children of their Parents care and tenderness ; married persons of their Conjugal fidelity ; masters of their servants faithfulness ; servants of their masters kindness ; Church-men of their piety ; Judges of their Justice and integrity ; the Nobility of true honour ; Merchants of their honesty ; the whole world in fine, of the virtue and justice, as also of the fear and love of God planted, and so urgently recommended by Christ and his Apostles to all those that would be saved : whence it is evident what fatal delusions their unwary followers expose their dear souls unto, whilst they derive their spiritual guidance and instruction, from Teachers, and Books, so fertile with variety of damning poisons.

In fine, dear Reader, you have here met with Wolves in Sheeps clothing ; the forerunners of Antichrist ; and the declared enemies of truth and justice : If their infection hath not quite shut thy eyes and ears to all wholesome advice ; if thou hast any spark of surviving zeal for thy Redeemers honour ; and the Sacred truth he taught us, or the least regard and obedience to the Commands of the Supreme visible Pastor of Gods Church ; vouchsafe to contribute thy timely endeavours, to obstruct the progress of iniquity ; lest masked hypocrisie insensibly seduce the world to perdition. There is no Christian can stand neuter in this common Cause ; we have all sworn in our Baptism to pull down Satans Empire. So that to suffer those abominable maxims to take root, and spread by an unconcerned connivance, is to render our selves guilty of patronizing worse Idolatries, than ignorant *Paganism* ever committed : But in the execution of this duty, our Charity reacheth the Jesuits too, and intends their correction, as well as the peoples caution ; the common tie of Christianity obliging us to pity their seared Consciences ; and to offer our devoutest prayers, that Gods powerful Grace may redeem their hearts, from the enslaving Inchantments of Riches and worldly grandeurs ; and convert their ambitious designs, into an equal zeal to promote Christian truth, Solid piety, and their own repentance.

F I N I S.